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Foundation

■ Issue 47

CONTENTS

Jābir ibn ‘Abdullāh (may Allah be pleased with them both) reported: I heard the Messenger of Allah (ﷺ) say: “There will always remain a group from my Ummah who will continue fighting for the truth, prevailing, until the Day of Resurrection. Then ‘Īsā ibn Maryam will descend, and their leader will say to him: ‘Come and lead us in prayer.’ He will reply: ‘No. Indeed, some of you are leaders over others — as an honour from Allah to this Ummah.’”

[Sahih Muslim]

Feature

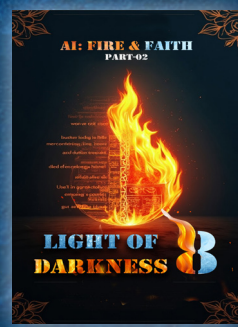
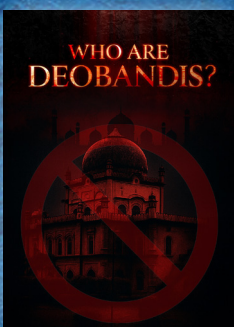
- 03 **Jihad And Nationalism Patriotism!**
Part-03



Exclusive

- 14 **Responsibilities of a Mujahid**

Articles



- 24 **Jihad In Al Qur'an**

- 37 **Who Are Deobandis ?**

- 49 **Al-Masih Ad-Dajjal:**
THE GREATEST TEMPTATION OF AGE

- 72 **Light Of Darkness - 08**

- 87 **Tomb Of Imam Bukhari**



- 103 **Memories Of A Mujahid From
The Bloody Battles Of Mosul**

VOICE OF
KHURASAN



RocketChat

JIHAD AND NATIONALISM PATRIOTISM!

PART-3



Jihad and nationalism patriotism!

Part (3)

Dear readers of Voice of Khurasan magazine!

You, in the magazine's last thirty-sixth issue, read the second part of the informational, scientific, investigative series on (The beauty of jihad and the harms of corrupt national and local groups) — alongside jihad's principles, rules, and conditions — also examined the condition of deviant groups and read a reasoned and detailed discussion on jihad and democracy.

Now, in this third part of the series, another important topic (Jihad and nationalism — patriotism!) is discussed in a reasoned and interesting manner.

We hope you follow this part from beginning to end and share it with others.

Jihad and nationalism — patriotism!

Among those groups that have risen in the name of jihad or political revolution are nationalist and patriotic groups. These are groups that hold the belief of nationalism and patriotism, loyal to ethnic and national ties, prioritizing national and patriotic values over Islamic aqidah and shari'ah, prioritizing defense of the land, giving ethnic and national brotherhood precedence over Islamic brotherhood, showing loyalty and enmity (wala and bara) for the nation and ethnicity, chanting slogans for nation and homeland, and whose main struggle is for nation and homeland defined by the kuffars.

So, can such people be mujahideen in the path of Allah ﷻ?

Can their struggle be called legitimate jihad or not?

To answer this, first it is necessary to mention the Islamic ruling and status of nationalism and patriotism. In Islam, the ruling on patriotism and nationalism!

Although love for nation and homeland is natural and undeniable, when this love becomes based on love of Allah ﷻ and His Messenger ﷺ — not in that way where national and ethnic values and foundations are preferred over Islamic values and foundations, the belief of wala and bara (loyalty and disavowal) is lost, apostates are named ethnic and national brothers, divisions arise among Muslims based on language, sect, and national boundaries, Islamic sympathy turns into ethnic and national sympathy, calling the sacred jihad against apostates qatl al-akh (fratricide), and so on — then this kind of love for nation and homeland is forbidden and falls under nationalism and patriotism which is forbidden by Sharia and contradicts many ayah from Qur'an, some of which are as follows:

Allah ﷻ says:



Translation: The believers are but one brotherhood, so make peace between your brothers. And be mindful of Allah so you may be shown mercy. [Al-Hujurat: 10]

But nationalism and patriotism contradict Islamic brotherhood.



Elsewhere, Allah ﷻ says:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۚ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ ۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ.

Translation: O humanity! Indeed, We created you from a male and a female, and made you into peoples and tribes so that you may get to know one another. Surely the most noble of you in the sight of Allah is the most righteous among you. Allah is truly All-Knowing, All-Aware. [Al Hujurat:13]

But nationalism and patriotism contradict true piety because the Prophet ﷺ said:

عَنْ أَبِي نَضْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي وَسْطِ أَيَّامِ التَّشْرِيقِ فَقَالَ يَا أَيُّهَا النَّاسُ أَلَا إِنَّ رَبَّكُمْ وَاحِدٌ وَإِنَّ آبَاءَكُمْ وَاحِدٌ أَلَا لَا فَضْلَ لِعَرَبِيٍّ عَلَىٰ أَعْجَبِيٍّ وَلَا لِعَجَبِيٍّ عَلَىٰ عَرَبِيٍّ وَلَا لِأَحْمَرَ عَلَىٰ أَسْوَدَ وَلَا أَسْوَدَ عَلَىٰ أَحْمَرَ إِلَّا بِالتَّقْوَىٰ أَبْلَغْتُ قَالُوا بَلَّغْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

[Narrated by Ahmad in his Musnad, Hadith no. 23489].

Translation: O people! Beware, your Lord is one, your father is Adam. There is no superiority

of Arab over non-Arab and vice versa, nor of red over black or black over red except by taqwa (piety).

But in nationalism and patriotism, the standard of piety is broken.

In a hadith in Bukhari hadith 4905, an incident was narrated.

حَدَّثَنَا عَلِيُّ بْنُ حَزْزَانَ، قَالَ سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: كُنَّا فِي غَزَاةٍ، قَالَ سُفْيَانُ: مَرَّةً فِي جَيْشٍ، فَكَسَعَ رَجُلٌ مِنَ الْمُهَاجِرِينَ رَجُلًا مِنَ الْأَنْصَارِ، فَقَالَ الْأَنْصَارِيُّ: يَا لَلْأَنْصَارِ، وَقَالَ الْمُهَاجِرِيُّ: يَا لَلْمُهَاجِرِينَ، فَسَمِعَ ذَلِكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: مَا بَالُ دَعْوَى الْجَاهِلِيَّةِ، قَالُوا: يَا رَسُولَ اللَّهِ، كَسَعَ رَجُلٌ مِنَ الْمُهَاجِرِينَ رَجُلًا مِنَ الْأَنْصَارِ، فَقَالَ: دَعُوهَا فَإِنَّهَا مُنْتَنَةٌ.

Translation: Alī narrated to us, Sufyān narrated to us, Amr said: I heard Jābir ibn Abd Allāh (PBUH) say:

“We were on a military expedition — Sufyān said: once in an army — when a man from among the Muhājirīn (emigrants) kicked a man from among the Ansār (helpers). The Ansārī said: ‘O Ansar!’ and the Muhājir said: ‘O Muhājirīn!’



When the Messenger of Allah (ﷺ) heard that, he said: ‘What is this call of the Days of Ignorance (Jāhiliyyah)?’

They said: ‘O Messenger of Allah (ﷺ), a man from among the Muhājirīn kicked a man from among the Ansār.’

The Prophet (ﷺ) said: ‘Leave it, for it is a foul (disgusting) thing.’

So, nationalism and patriotism are cries of ignorance. Imam Nawawī (PBUH) in his explanation of the previous hadith said:

“As for the naming of it by the Prophet (ﷺ) as the cry of jahiliyya, it is a dislike of it; because jahiliyya was characterized by tribalism and alliance in worldly matters and related affairs, and jahiliyya took its rights by tribal ties and alliances. Islam came to abolish that and separated matters by legal rulings.” [Sharh Muslim]

Translation: When the Prophet (ﷺ) called it the cry of jahiliyya, he disliked it because jahiliyya involved tribal alliances in worldly affairs, taking rights by tribes and alliances. Islam abolished this and settled matters by Sharia rulings. Therefore, those killed on the path of nationalism and patriotism die a death

of jahiliyya, as in the hadith of Jundub ibn Abdullah al-Bajali (PBUH) the Prophet (ﷺ) said:

قال رسول الله صلى الله عليه وسلم: (من قتل تحت راية عمياء يدعو إلى حزبية أو ينصر حزبية فإنه يقتل في جاهلية).

[Muslim: 1850].

Translation: The Messenger of Allah (ﷺ) said: Whoever dies under a blind banner calling or supporting tribalism dies a death of jahiliyyah (ignorance) .



Nationalism and patriotism are great tyrants worshipped instead of Allah.

This is because in nationalism and patriotism many Sharia laws are broken and trampled, such as the belief of wala and bara being lost, friendly relations with disbelievers and apostates allowed, Sharia being abandoned, ethnic and national ties and decisions implemented, all kinds of polytheism, disbelief, irreligion that are supportive of ethnic and national interests are permitted.

Thus the definition of tyrant (taghut) applies here.

The definition of tyrant by Shaykh al-Islam Ibn Qayyim (PBUH) is:

كُلُّ مَا تَجَاوَزَ بِهِ الْعَبْدُ حُدَّهُ مِنْ مَعْبُودٍ أَوْ مَتَّبِعٍ أَوْ مُطَاعٍ
فَهُوَ تَآغُوتٌ.

[I'lam al-Muwaqqi'in: 1/50].

Translation: Everything which the servant exceeds the due limit with — whether it be an object of worship, a followed leader, or one obeyed — is a Tāghūt.

So the nation and homeland have become objects of worship, obedience, and

following for nationalists and patriots, causing them to transgress many legal limits and destroy the foundations of Islam, as previously pointed out.

If attention is paid to nationalist and patriotic discourse, many statements are found that inherently contradict Islam, because they hold the belief that the Prophet ﷺ was sent for nationalism and patriotism —Nawdhubillah.

Hence it is clear that nationalism and patriotism have no place in Islam but tyrants of this age are causing many to be misguided and apostates from Islam.



They must repent from their misguidance and return to Allah ﷻ's religion.

This was the Islamic ruling on nationalism and patriotism.

From this we conclude: nationalist and patriotic groups, even if they claim jihad, are not mujahideen. Their struggle is not in Allah ﷻ's path, not for spreading Allah ﷻ's word, but for spreading the word of nation and homeland, reviving ignorant nationalist and patriotic slogans — which contradicts the meaning of legitimate jihad, its goals, and principles. Allah ﷻ says:

أَفَحُكْمَ الْجَاهِلِيَّةِ يَبْغُونَ ۚ وَمَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا
لِقَوْمٍ يُوقِنُونَ

Translation: Is it the judgment of pre-Islamic ignorance they seek? Who could be a better judge than Allah for people of sure faith? [Al-Ma'idah: 50]

In the tafsir of this verse, Imam Ibn Kathir (PBUH) said:

“Allah ﷻ denies those who deviate from His clear judgment

encompassing all good and forbidding all evil, and instead follow opinions, desires, and terms invented by people without any basis in Allah ﷻ's Shariah, just as the people of jahiliyya used to judge with their own misguidance and ignorance. Just as the Tatars judged by their kingdom's laws derived from Genghis Khan's laws, a book comprising laws from various religions — Judaism, Christianity, Islam, and others — many rulings were taken from mere opinion and desire. This law was implemented among them as an accepted law, prioritizing it over Allah ﷻ's Book and the Prophet (ﷺ)'s Sunnah. Whoever does this among them is a disbeliever, and fighting him is obligatory until he returns to Allah ﷻ's and His Messenger (ﷺ)'s judgment. No other judgment is acceptable in minor or major matters.” [Tafsir Ibn Kathir 3/119].



This fatwa of Ibn Kathir (PBUH) fully applies to today's nationalist and patriotic parties, whose entire struggle is for ethnic and national jahiliyya, not Islam.

Among the many defects of nationalist and patriotic parties are:

They are loyal to the ethnic and national ties set by their leaders against Sharia, which is shirk (associating partners with Allah) because it shares the attribute of sovereignty with Allah ﷻ.

They do not takfir (excommunicate) those sharing their nation and homeland even if they clearly commit disbelief, as long as they share ethnic or national ties, such as Rawafid, secularists, and polytheistic Sufi elders, despite these being clear nullifiers of Islam.

This contradicts the scholars' ijma (consensus) that whoever does not takfir (excommunicate) the mushriks (polytheists) or doubts their disbelief or approves their religion, is a disbeliever. by consensus.

Many detailed rulings exist on this.

Qadi Iyad (PBUH) reported the consensus on disbelief of those who do not takfir (excommunicate) Jews, Christians, and others who leave Islam or hesitate or doubt their disbelief.

Nationalist and patriotic groups consider their ethnic and national ties and decisions superior and better than Allah ﷻ's and His Messenger (ﷺ)'s decisions, which is major disbelief.

Allah ﷻ says:

اليوم أكملت لكم دينكم وأتممت عليكم نعمتي ورضيت لكم الإسلام ديناً.

Translation: Today I have perfected your faith for you, completed My favour upon you, and chosen Islam as your way. [Al-Ma'idah: 3].

The religion of Allah is complete, resolving all affairs properly and fitting human nature; nationalist and patriotic groups consider it incomplete and unsuitable for the times, hence they follow their ethnic and national ties over Sharia.



Many nationalist and patriotic groups collaborate physically and mentally with kuffars and murtads against Muslims, which is great kufr disbelief.

Allah ﷻ says:

لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ
وَمَنْ يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ إِلَّا أَنْ تَتَّقُوا
مِنْهُمْ تَقْلَةً وَيُحَذِّرُكُمُ اللَّهُ نَفْسَهُ وَإِلَى اللَّهِ الْمَصِيرُ.

Translation: Believers should not take disbelievers as guardians instead of the believers—and whoever does so will have nothing to hope for from Allah—unless it is a precaution against their tyranny. And Allah warns you about Himself. And to Allah is the final return. [Al-Imran: 28]

Imam al-Tabari (PBUH) said this means such a person is disowned by Allah and is apostate.

Many nationalist and patriotic groups fall into Kufr al-‘Inād (rejection kufr/partial or total rejection of Islam’s commands), abandoning core Islamic rulings such as disbelief, shirk, hypocrisy, apostasy, alliance with enemies, enmity to believers, etc., neither learning nor

acting upon them.

Partial rejection is Kufr asghar or lesser kufr; total rejection is Kufr Akbar (major kufr), as detailed elsewhere.

Nationalist and patriotic groups hate Allah’s Sharia and never want it to rule, which is major disbelief.

Allah ﷻ says:

وَالَّذِينَ كَفَرُوا فَتَعَسَا لَهُمْ وَأَصْلٌ أَعْمَالُهُمْ ذَلِكَ بِأَنَّهُمْ
كَرَهُوا مَا أَنْزَلَ اللَّهُ فَأَحْبَطَ أَعْمَالَهُمْ.

Translation: As for the disbelievers, may they be doomed and may He render their deeds void. That is because they detest what Allah has revealed, so He has rendered their deeds void.

[Muhammad: 8-9].



Other reasons for kufr (disbelief) include:

They fall under the ruling of the taifah al-mumta'ina (rebellious group) because, despite having power, they do not implement Sharia and forcibly prevent others from implementing it, fighting those intending to apply it.

There is ijma (consensus) on the kufr (disbelief) of those preventing zakat and others, as stated by Ibn Taymiyyah (PBUH) Another aspect of their kufr (disbelief) is lack of the basic condition of faith, which is kufr of taghut (tyrants), because they accept many tyrants on earth and agree with their demands and ties.

Allah says:

لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى لَا انْفِصَامَ لَهَا وَاللَّهُ سَبِيحٌ عَلِيمٌ.

Translation: Let there be no compulsion in religion, for the truth stands out clearly from falsehood. So whoever renounces false gods and believes in Allah has certainly grasped the firmest, unfailing hand-hold. And

Allah is All-Hearing, All-Knowing. [Al-Baqarah: 256]

Also missing are other conditions of faith (iman) such as acceptance (qabul) — opposition being rejection and denial — and submission (inqiad) — opposition being abandonment — which scholars consider conditions for true faith either initially or continuously.

Hafiz Ibn Hajar (PBUH) in explaining the hadith:

أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَشْهَدُوا أَنَّ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَيُقِيمُوا الصَّلَاةَ، وَيُؤْتُوا الزَّكَاةَ، فَإِذَا فَعَلُوا ذَلِكَ، عَصَبُوا مَنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ إِلَّا بِحَقِّ الْإِسْلَامِ، وَحَسَابُهُمْ عَلَى اللَّهِ.

“ I have been commanded to fight the people until they testify that there is no creator but Allah, and that Muhammad is the Messenger of Allah, and they establish the prayer and give the zakah. If they do that, then their blood and property are protected from me except by right, and their account will be with Allah [Sahih al-Bukhari: 25]



He said:

“From this hadith we know that when a person says “La ilaha illa Allah” his wealth and blood are protected, but does this make him Muslim? The preferred view is no, until his adherence to Sharia rulings is seen.”

Imam al-Baghawi (PBUH) said:

When a servant pronounces the shahada (testimony), he is compelled to adhere to Sharia rulings.

Ibn Hajar explained that if he does not adhere, he becomes an apostate (murtad). Shaykh al-Islam Ibn Taymiyyah (PBUH) said:

Declaration of faith necessarily includes belief and adherence to rulings.

Therefore, the conclusion is that nationalist and patriotic groups, wherever and whatever country they are in, whether claiming jihad or revolution (national liberation) or other names, whether armed or peaceful struggle, are not Muslims.

Also, calling their struggle jihad is incorrect.

They are misguided nationalist and patriotic militias, their words and slogans of Islam and jihad are meaningless because many Islamic nullifiers (nawaqid) exist in them.

Until they bring corrected faith in Allah and repent from the polytheistic belief of nationalism and patriotism, none of their deeds are acceptable to Allah.





RESPONSIBILITIES OF A
MUJAHID



Responsibilities of a Mujahid

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

I seek refuge in Allah ﷻ from the accursed Satan.

In the name of Allah, the Most Gracious, the Most Merciful.

All praise is due to Allah ﷻ, and prayers and peace be upon the Messenger of Allah (ﷺ).

After that. To the Mujahideen and our brothers:

As we had promised before, we will discuss this issue, When, by the grace of Allah ﷻ, an area is conquered, some responsibilities from Allah ﷻ are assigned to the Mujahideen in that area.

What should be done in the conquered area?

What needs to be done in that conquered area?



Look at the blood that has been shed, for what work and purpose have the Mujahideen been wounded? For what cause have the Mujahideen been martyred? For what reason have women become widows? For what reason have children become orphans? For what cause has all this happened?

It happened so that this area could be conquered. Why is this area being conquered?

For what purpose are these jihads being waged? The tyrants and their soldiers are expelled from there, and the Mujahideen settle in that place.

So why do we need logical conquest? When we conquer an area, what does Allah ﷻ want from us? What do the people want

from us? What does our Sharia demand? What kind of outcome should this shedding of blood produce in the area?

In sha Allah, we will explain this. But before that, there are some faults which have entered our ranks as Mujahideen, and we are unaware of them. We do not pay attention to them. Some knowledgeable people know these details well, but in general, we Mujahideen are unaware and unconcerned about them. I will explain some faults,

and may Allah ﷻ make this a cause for my own reform, and accept it from me as a means of guidance for you. May He also use it as a means of reform for the wider Ummah through you.





01

The first fault among us Mujahideen is the corruption of intentions (Niyyah).

This is a matter placed in human nature where one is drawn to attractive speech, quick speech, and flattering words. Such expressions are pleasing to many people, especially those with ulterior motives. Many people desire such purposeful and agenda-driven speech.

The problem is that we have some illnesses within ourselves. One of these illnesses is that we do not consider ourselves sick. We do not feel that we are also sick, so we say we will keep moving forward. This illness that we have is good, and we want it to remain, but if we think carefully and

look around, we will see that this illness is not easily cured. We neither pay enough attention to the cure nor do we accept that we are ill.

We already mentioned the illness of the heart which can suddenly lead to destruction. These illnesses increase gradually. If someone does not treat a heart disease, death will soon come. Similarly, spiritual diseases of the heart, if untreated, will become incurable. Then Allah seals their hearts, hearing, and vision, so they cannot return to the truth.



01

Allah ﷻ does not wrong anyone. He says

وَلَوْ عَلِمَ اللَّهُ فِيهِمْ خَيْرًا لَأَسْعَاهُمْ وَلَوْ أَسْعَاهُمْ لَتَوَلَّوْا وَهُمْ مُعْرِضُونَ.

Translation: Had Allah found any goodness in them, He would have certainly made them hear. But even if He had made them hear, they would have surely turned away heedlessly. [Surah An Alfal:23]

He warns that people of this world are heedless of their own destruction and that their deeds will return to them.

If the heart has spiritual illnesses, Allah ﷻ seals it.

Friends, we titled this section “The corruption of intentions exists among us.”

Although not all intentions are corrupted, there is corruption in our intentions. Satan is a great oppressor. First and foremost, he tries to damage human belief, to weaken faith, and to make the outer appearance remain but the inner reality corrupted

Such actions are not accepted by Allah ﷻ. A person whose belief is corrupted, who is unaware of the lessons of faith, the realities of faith, the small details, and the distinctions between shirk (polytheism) and kufr (disbelief), apostasy (rida) and hypocrisy (nifaq), will not be able to act properly in jihad.

Such a person may carry a Kalashnikov but his faith is broken. He is confused in jihad. Allah ﷻ will not accept him until he corrects his faith.





01

Allah ﷻ says:

أَلَمْ نَجْعَلْ لَهُ عَيْنَيْنِ وَلِسَانًا وَشَفَتَيْنِ وَهَدَيْنَاهُ النَّجْدَيْنِ

Translation: Did We not give him two eyes, a tongue and two lips? And shown him the two ways? [Surah Al-Balad: 8–10]

Allah ﷻ has given us intellect, guidance, and clear paths, yet we do not realize that we are on the wrong path.



02

The second corruption is lack of knowledge

Jihad is a great act of worship and part of the religion. Allah ﷻ accepts it only when it is done according to His approval and rules.

It is not a matter of emotions, bloodshed, or sacrifice alone. Allah ﷻ wants obedience to His limits.

Allah ﷻ calls jihad a trade that will save you from painful punishment:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا هَلْ أَذُنُكُمْ عَلَىٰ تَجَرَّةٍ تُنَجِّكُمْ مِّنْ عَذَابِ أَلِيمٍ. تُوْمِنُونَ بِاللّٰهِ وَرَسُولِهِ وَتُجَاهِدُونَ فِي سَبِيلِ اللّٰهِ بِأَمْوَالِكُمْ وَأَنفُسِكُمْ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ.

Translation: “O you who believe! Shall I guide you to a trade that will save you from a painful punishment? You believe in Allah and His Messenger and strive hard in the cause of Allah with your wealth and your lives. That is best for you, if only you knew.” [Surah As-Saff: 10–11]

This means jihad is a serious trade that requires intelligence and knowledge. Just as a smart businessman understands the market, a Mujahid must be knowledgeable about his task.





02

You are entrusted with governing the conquered area: its educated people, its uneducated people, its scholars, elders, women, children, mosques, schools, and institutions. How will you manage all this? You must use modern technology and knowledge, not reject it.

Learn leadership from the Prophet Muhammad (ﷺ) learn wisdom, leadership, and command from him.

Jihad faces great dangers moment by moment. Blood will be on your hands. You must recognize hypocrites, and know how to deal with them.

We lack this knowledge. Without knowledge, our efforts will cause more harm than good.



03

Other faults include: pride in reputation, desire for fame, showing off, and love of praise

Many Mujahideen desire praise and seek popularity. This is a deadly disease of the heart. Some Salaf scholars said they removed many diseases from their hearts except the desire for leadership and praise, which they found hardest to remove. The Mujahid should not seek to be praised or famous; rather his heart must be attached firmly to Allah ﷻ alone.





04

Another issue is that Jihad becomes a habit rather than an act of worship

Without strong faith, strong intentions, and constant awareness, a Mujahid's actions become routine, mechanical, and lacking in true spirit. The heart no longer feels the purpose behind the struggle.

Therefore, we must continuously monitor our intentions, evaluate our actions, seek knowledge, and keep a strong connection with Allah to keep our hearts pure and our jihad accepted. I say this and ask Allah ﷻ for forgiveness for myself and for you and for all Muslims.



JIHAD

IN AL-QUR'AN



Jihad In Al-Qur'an

Al-Qur'an is the supreme book revealed to the Prophet (ﷺ) by Allah, the Glorious and Exalted. It contains everything, personal life, economics, politics, stories of previous prophets, serving as a living guideline for human life. Some verses of the Qur'an are so vivid and direct that when you read them, it feels as if they were revealed specifically for you. This is one of the miracles of the Qur'an: its miraculous nature.

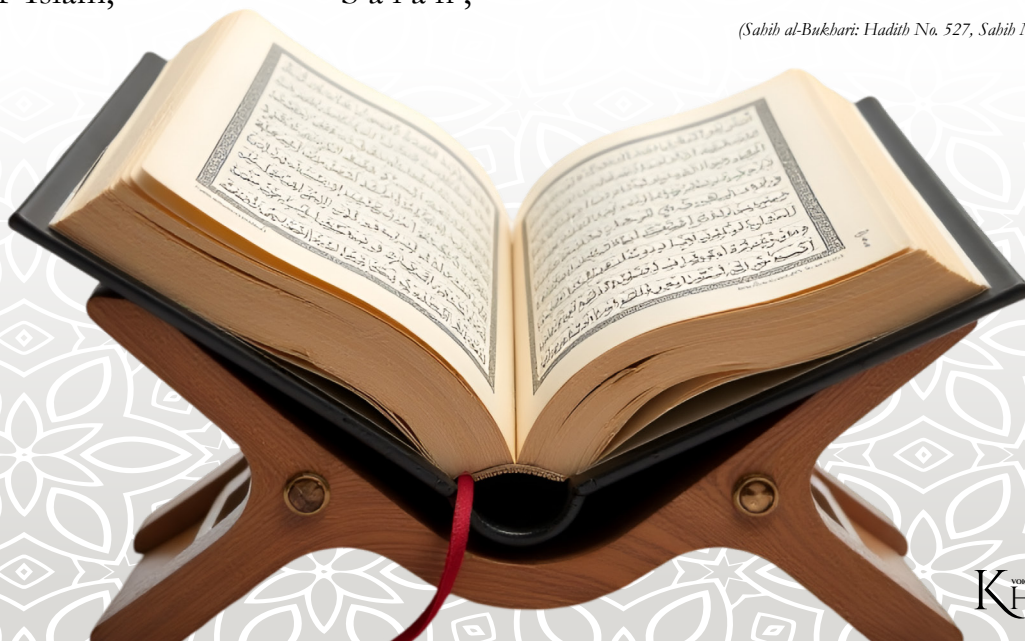
Alongside various topics, the Qur'an discusses and emphasizes fundamental aspects of Islam,

S a l a h ,

fasting, Hajj, Zakat. Although these acts are frequently debated on social platforms and in public discourse, one important deed is often deliberately avoided: Jihad.

After prayer and honoring the rights of parents, Jihad is considered one of the best deeds. As narrated by Abdullah ibn Mas'ud (may Allah be pleased with him), I once asked the Messenger of Allah (ﷺ) "Which deed is most beloved to Allah?" He replied, "Performing prayer at its appointed time." I asked, "What next?" He said, "Being kind to one's parents." I asked again, "What then?" He said, "Jihad in the cause of Allah."

(*Sahih al-Bukhari: Hadith No. 527, Sahih Muslim: Hadith No. 85*)



الجِّهَادُ فِي الْقُرْآنِ

However, many scholars tend to shy away from discussing this deed openly. They try to limit the concept of Jihad merely to the “struggle against the nafs.” Yet, the Holy Qur’an clearly discusses the significance of Jihad in many places, commands the believers to engage in it, and warns against neglecting it.

The main purpose of this article is to explain various Qur’anic verses related to Jihad and analyze them in the contemporary context, so that everyone can gain some knowledge about these verses and

act accordingly.

In this article, we will analyze some of the core verses related to jihad from Surah Al-Baqarah, namely verses 190, 191, 193, 216, and 244. For interpretation, we have referred to the renowned tafsir book Tafsir al-Qur’an al-‘Azim, commonly known as Tafsir Ibn Kathir. To keep the article concise, we present a summarized explanation of these verses. May Allah, the Most Glorified and Exalted, grant success to our effort



01

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ.

Surah Al-Baqarah – Verse 190

Translation:

Fight in the way of Allah those who fight you but do not transgress. Indeed, Allah does not like transgressors.

Context of Revelation:

This verse was revealed as Muslims faced increasing hostility from the Quraysh in Mecca. The persecution and attacks against Muslims escalated, and this verse came as a divine permission to defend themselves when attacked. It marked the shift from passive endurance of persecution to active self-defense while emphasizing limits and ethics.

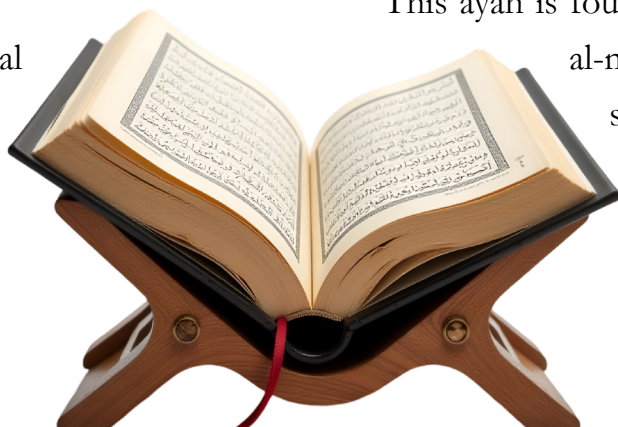
Summarized Explanation:

This verse establishes the fundamental principle of defensive fighting in Islam. According to Ibn

Kathir, it commands Muslims to engage in fighting only against those who initiate aggression against them, “those who fight you.” It clearly prohibits any form of transgression or oppression beyond self-defense. The term “do not transgress” is understood as a strict injunction against exceeding limits, or committing any unjust act during warfare. Ibn Kathir highlights that Allah’s dislike for transgressors underscores the ethical framework within which jihad must be conducted. Fighting in Islam is not for conquest, revenge, or cruelty but solely in defense of the Muslim community and religion. This verse lays the groundwork for justice and restraint in war.

This Verse in Today’s Context:

This ayah is foundational towards al-jihad al-muqaddas (the sacred struggle). In these times, jihad is an obligation. It was ordained by Allah



01

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ.

Surah Al-Baqarah – Verse 190

azzawajal when the kuffar wage war upon the Ummah. Countless examples can be found just by reaching out, which verify the truth of this verse. The invasion of Iraq and Afghanistan? That's war. Israel bombing Ghazza (Gaza) and silencing the mujahideen (fighters in the path of Allah) in Al-Quds (Jerusalem)? War. The Chinese imprisoning akhwatuna (our sisters) in East Turkestan? War. Wherever there are Muslim settlements, they are sounding the drums of war.



02

وَأَقْتُلُوهُمْ حَيْثُ ثَقِفْتُمُوهُمْ وَأَخْرِجُوهُمْ مِّنْ حَيْثُ أَخْرَجُوكُم ۚ وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ
وَلَا تُقَاتِلُوهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ حَتَّىٰ يُقَاتِلُوكُمْ فِيهِ ۖ فَإِن قَتَلُوكُمْ فَاقْتُلُوهُمْ
كَذَٰلِكَ جَزَاءُ الْكَافِرِينَ.

Surah Al-Baqarah – Verse 191

Translation:

And kill them wherever you overtake them and expel them from wherever they have expelled you, and fitnah is worse than killing. And do not fight them at al-Masjid al-Haram until they fight you there. But if they fight you, then kill them. Such is the recompense of the disbelievers.

Context of Revelation:

This verse was revealed after the Muslims were forcibly expelled from Mecca and subjected to persecution by the Quraysh. It came as a command to fight back the oppressors to end their persecution and regain the right to freely practice religion.

Summarized Explanation:

This verse complements the previous one by

commanding believers to stop fighting if the enemy ceases hostility. Ibn Kathir notes that Allah's mercy and forgiveness are ever-present, and Islam prioritizes peace when possible. The cessation of hostilities is encouraged and respected, emphasizing that jihad is not about vengeance or destruction but about justice and defense. The verse illustrates that Muslims should always be ready to reconcile and forgive if the enemies lay down arms, showing the flexibility and mercy embedded within Islamic teachings on warfare.

This Verse in Today's Context:

This ayah justify qital mutlaq (unrestricted fighting). Their systems, democracy, secularism, capitalism, they've made fitnah (persecution, religious oppression, or civil strife) the norm. Western



02

وَأَقْتُلُوهُمْ حَيْثُ ثَقِفْتُمُوهُمْ وَأَخْرِجُوهُمْ مِّنْ حَيْثُ أَخْرَجُوكُم ۚ وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ
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كَذَٰلِكَ جَزَاءُ الْكَافِرِينَ .

Surah Al-Baqarah – Verse 191

democracy, women's rights, music, and all forms of so-called freedom that turned Muslims away from Islam. France banning niqab (face veil), China putting Qur'ans in trash, the Saudis normalizing with Zionists, Pakistan jailing scholars who speak for Palestine. Here fitnah is mean anything that opposed Tawheed. So we have to put an end scheme to this Fitnah and establish Tawheed in the world.





03

وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ لِلَّهِ فَإِنْ أَنْتَهُوا فَلَا عُدُونِ إِلَّا عَلَى الظَّالِمِينَ.

Surah Al-Baqarah – Verse 193

Translation:

And fight them until there is no fitnah and [until] the religion, all of it, is for Allah. And if they cease, then indeed, Allah is Seeing of what they do.

Context of Revelation:

This verse continues the instructions related to fighting the oppressors and was revealed in the context of ongoing conflict between Muslims and Quraysh, emphasizing the goal of removing religious persecution.

Summarized Explanation:

This verse repeats the call to fight persecution and injustice (“fitnah”) and to establish the religion purely for Allah. Ibn Kathir explains that the term “fitnah” encompasses oppression, persecution, and forcing people away from Islam. The aim of jihad is to eliminate such conditions and restore the freedom to practice religion.

He also notes that the command to cease fighting once the enemy desists shows Islam’s emphasis on justice and peace rather than aggression. The concluding phrase reminds believers that Allah watches all actions, and ultimately, accountability lies with Him.

This Verse in Today’s Context:

This ayah is also continue talking about Fitnah. Allah commands us to fight establishment of his deen. No democracy, no man-made law, no nationalism. Deen belongs to Allah alone.’ Any Muslim government ruling by other than what Allah revealed is exposed by this Ayah. Pakistan or Al-Salul (our nickname for the Saudi monarchy), they are tawaghit (tyrants or false rulers). It’s fard ‘ayn (an individual obligation) to remove them. Ibn Taymiyyah said that, fighting the tawaghit is more important than fighting the kuffar. Our jihad will never stop until Allah’s law rules the earth. We will not rest

03

وَقَتْلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ لِلَّهِ ۚ فَإِنِ انْتَهَوْا فَلَا عُدُوْنَ إِلَّا عَلَى الظَّالِمِينَ .

Surah Al-Baqarah – Verse 193

until every government including corrupt regimes like Saudi Arabia and puppets like Pakistan's, is replaced with the rule of Allah. Someone can argue, 'But isn't this about ending persecution?' I said, 'Yes, and living under man-made laws is persecution itself.' What's about China's treatment of Uyghur Muslims? They ban beards, hijabs, Qur'ans. That's fitnah. The verse also says to stop fighting if the enemy ceases, but the fitnah never stops.



04

كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهٌ لَّكُمْ وَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ وَعَسَى أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَّكُمْ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ.

Surah Al-Baqarah – Verse 216

Translation:

Fighting has been made obligatory upon you believers, though you dislike it. Perhaps you dislike something which is good for you and like something which is bad for you. Allah knows and you do not know.

Context of Revelation:

This verse was revealed just before the Battle of Badr, when the Muslims faced an imminent challenge against a much larger and better-equipped Quraysh army. It was meant to prepare the believers spiritually for the obligation of fighting.

Summarized Explanation:

This verse was revealed in the context of the Battle of Badr, the first major conflict between the early Muslims and the Quraysh of Mecca. The Muslims, though small

in number and lacking weapons, were commanded by Allah to engage in fighting despite their natural aversion to it. The phrase “it is hateful to you” acknowledges the human dislike for warfare and bloodshed. However, Allah explains that what may seem unpleasant or harmful to humans might actually be beneficial, while what we desire might be harmful. Ibn Kathir notes that this verse addresses the spiritual and practical necessity of jihad, emphasizing that the obligation to fight is a divine command, not merely a preference. It teaches that human understanding is limited, and one should trust in Allah’s wisdom and decree. The Muslims’ trust in Allah’s help was vindicated when they

achieved victory at Badr despite overwhelming odds. Moreover, Ibn Kathir explains that this verse encourages



04

كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهُ لَكُمْ وَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ وَعَسَى أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَكُمْ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ.

Surah Al-Baqarah – Verse 216

believers to obey Allah's commands, even when they are difficult or disliked, because Allah's knowledge encompasses what humans cannot foresee. Thus, this verse underscores faith, patience, and reliance on Allah as essential qualities for those engaged in jihad.

Western world has taught them to hate it. They have named the brave Mujahideen as terrorists. So that they can maintain their power for life. So that they can spread fitnah throughout the world, and lead most people to Jahannam.

This Verse in Today's Context:

This ayah is perfect for silencing fear and hesitation of the mujahideen of Muslim Ummah. Yes, jihad is hard. But Allah Himself says it's written for you even if you hate it. Disliking jihad is a sign of weak iman (faith). You love dunya (this worldly life), that's why you fear death. Do you hate seeing your brothers in Gaza under bombs? Do you hate seeing sisters in Guantanamo? Then how can you hate what Allah wrote for you? The current state of Muslim society is such that they hate Jihad. The



05

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ وَاعْلَمُوا أَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ.

Surah Al-Baqarah – Verse 244

Translation:

And fight in the cause of Allah and know that Allah is Hearing and Knowing.

Context of Revelation:

This verse was revealed to motivate the believers to fight sincerely for Allah's cause, reminding them that Allah is fully aware of their actions and intentions.

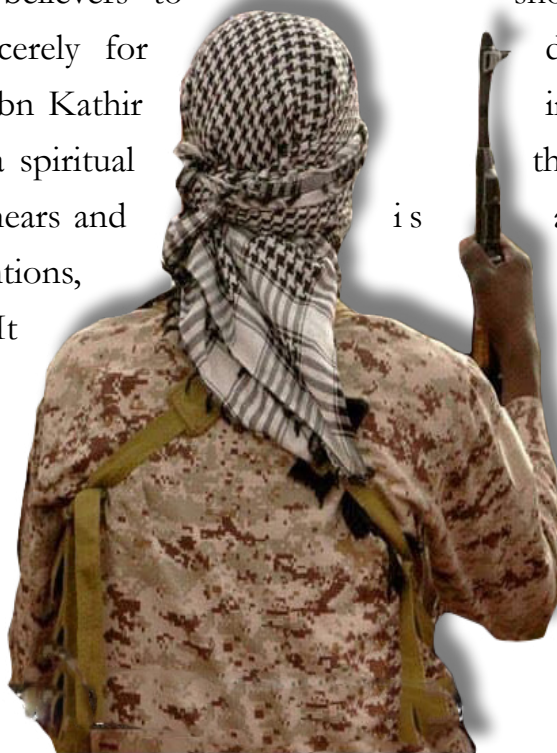
Summarized Explanation:

This verse exhorts believers to engage in jihad sincerely for Allah's cause alone. Ibn Kathir remarks that this is a spiritual reminder that Allah hears and knows all actions, intentions, and struggles. It motivates Muslims to be sincere and steadfast, knowing that their efforts

in jihad are seen and rewarded by Allah. The verse reflects the deeper dimension of jihad beyond the physical struggle, it is also a test of faith, patience, and devotion to Allah.

This Verse in Today's Context:

This ayah gave jihad divine intimacy. Jihad fi sabilillah (struggle in the path of Allah) is Personal, Sacred. Whatever steps you take in the path of jihad, each one is believed to be seen and known by Allah. Therefore, no action taken in this cause should be incomplete, and no doubt should exist in one's intention. One must remember that jihad is not only physical; it is also psychological. Fear cannot be allowed to take root when facing the enemy's strength. In today's context, Western powers lead in weaponry and technology, executing precise strikes through AI



05

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ وَاعْلَمُوا أَنَّ اللَّهَ سَبِيعٌ عَلِيمٌ.

Surah Al-Baqarah – Verse 244

and advanced systems. But this should not lead to hesitation or despair. Belief in failure is not an option. The strength, as often emphasized, lies in iman (faith). It is believed that Allah — the Lord of all creation — is with the believers, seeing, hearing, knowing, and remembering all. No matter how high the aircraft of the disbelievers may fly, it still remains far below the Throne of Allah.

This was the explanation of the verses on jihad found in Surah Al-Baqarah — including their revelation context, interpretation, and relevance in the present context. In sha Allah, in the next part of this series, we will discuss the verses of Jihad from Surah Āl-Imrān.

Wa mā tawfīqī illā billāh.



WHO ARE DEOBANDIS?





Who Are Deobandis?

What is their faith?

Dear readers of Voice of Khurasan magazine:

You probably had read about the non-sense of Deobandis, their innovation to religion, their faith, their shirk, and their infidelity.

In this article of Voice of Khurasan magazine, we hope to continue and discover more about Deobandis.

So, come along and let's see who are Deobandis? And what is their faith.

Their non-sense and misleading peers who have been following their ancestors come up with imaginary stories based on their own innovation in religion, which are against Islam and has no place in Shariah. These misleading peers keep up with their innovations in the religion and look at these innovations according to their own belief and interpret the way they suit them better.

Killing each other

These types of human beings have possessiveness in them which leads to their deaths.

Sometimes, these people also think that they also possess the power (authority) to control deaths. The author Ashraf Ali Thanvi had mentioned in his "Ashraf Alsawaneh" that Hafiz Hussain Ahmed once cursed someone and that person died. Hafiz Hussain Ahmed took this matter to Ashraf Ali Thanvi and asked if he (Hafiz Hussain Ahmed) was a sinner and was responsible for that person's death.

Now read Ashraf Ali Thanvi's faith breaking reply:

If you had the power and authority, and had a belief when you cursed for that person to die, then this would be considered as sin of killing someone [Ashraf Alsawaneh J1/ S125]

Now, can you say that Molana Qasim Nanatoyee should be held as a murderer in accordance to, or based on the this story? The thing is that Allah is the Supreme Almighty, who has the power to give life and cause death. No one shares Allah's power.

اللَّهُ الَّذِي خَلَقَكُمْ ثُمَّ رَزَقَكُمْ ثُمَّ يُبَيِّتُكُمْ ثُمَّ يُحْيِيكُمْ هَلْ مِنْ شُرَكَائِكُمْ مَن يَفْعَلُ مِنْ ذَلِكُمْ مِّنْ شَيْءٍ سُبْحَنَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ
[سُورَةُ الرُّومِ: 40]

“Allāh is the one who created you, then provided for you, then will cause you to die, and then will give you life. Are there any of your “partners” who does anything of that? Exalted is He and high above what they associate with Him.” (Surah Ar Rum: 40)

Which means that no one shares any power when it comes to life or death. Allah is the greatest Supreme power.

The author of “Arwah Salasa” had written another story which shows that death can be in the hands and power of other than Allah, or “not Allah”.

During the times, when cholera had spread within Deoband. In those days (before the epidemic started) Hazrat Molana Yaqoob Rehmatullah Alaih had made a prediction, and had told people that an epidemic was going come and if people do propitiatory (charities) and offerings in the name of Allah, then hope that Allah will take everyone out of this calamity and trouble (of epidemic), but the People of Deoband did not believe Hazrat Molana Yaqoob Rehmatullah Alaih and stated that he (Hazrat Molana Yaqoob Rehmatullah Alaih) probably needed help for his Madrassa.

When Hazrat Molana Yaqoob Rehmatullah Alaih heard what the people were saying, he got really angry and repeated the following sentence a few times “Yaqoob and all his offsprings”. At that time, Haji Mohammed Abid was sitting in his room, he came out and heard these sentence. Hazrat Molana Yaqoob Rehmatullah Alaih repeated the sentence “Yaqoob and all his offsprings” again and said that now the epidemic will definitely come, and after that the epidemic spread so badly that people were offering funeral prayers for 220 to 250 people at one time, and this was how the Deoband was destroyed.

When the epidemic ended he (Hazrat Molana Yaqoob Rehmatullah Alaih) looked at the sky and said that he had thought that his time had also come, but later he (Hazrat Molana Yaqoob Rehmatullah Alaih) went back to his native land Nanota, fell ill and eventually died. [Arwah Salasa S 449]

Allah the Almighty says:

﴿وَأَنَّهُ هُوَ أَمَاتٌ وَأَحْيَا﴾ [سُورَةُ النَّجْمِ: 44]

“And that it is He (Allâh) Who causes death and gives life.”. Surah Najm: 44

The causes of death are popular but read some really unheard and strange things about alms (charm or talisman) being used as the medication and solution for life

Haji Imdadullah stated that there was a Hindu guy lived in Amrohey. He had full faith in Hazrat Abdul Bari. This Hindu person has no children so he went to Hazrat Abdul Bari and requested for one alms (charm or talisman) so he could have children. Hazrat Abdul Bari gave him an alms and advised to put this as band on his wife's arm and later this band to go on his son's arm when his son had grown up. He (this Hindu person) did accordingly and with the alm's blessing he had a baby boy. Later, when this boy grew up, he opened that alms to see what was written there, and saw the following written in the alms

اَرَايَ بِهَيْنَسَرِي سَاوَن اَيَا "ا"

(Arai Bhainsary Sawan aya).

After reading within the alms, the son tore this and threw it away and then went for a swim, drowned and died. [Shamaim Imdadia Part 3]

This means that the Hindu guy had faith on alms and thought that he was blessed with a son because of the alms, and death occurred as the alm was destroyed.

In fact the writing within the alms was neither a verse from Quran nor any saying of the Holy Prophet Mohammed (peace be Upon Him).

But these ignorant Deobandis believed that all these were due to the miracles of alms.

Allah Almighty says:

﴿يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَمُخْرِجُ الْمَيِّتِ مِنَ الْحَيِّ ذَلِكُمْ
اللَّهُ فَأَنَّى تُؤْفَكُونَ﴾، [سُورَةُ الْأَنْعَامِ: 95]

"He brings forth the living from the dead, and it is He Who brings forth the dead from the living. Such is Allâh, then how are you deluded away from the truth?" Surah Al'Anam: 95

Now, Allah is the One who gives life and cause death so I leave this to you to decide whether an alm could give life or cause death.

Now, in relation to the life and death, listen to the faith of Haji Imdadullah; he

says that Hazrat Ibrahim Bin Adham's son Mehmood died because of his wishes, whereas the scholars viewed that in the light that the son died due to the overwhelming paternal love of his father [Shamaima Imdadia Part 3]

Allah Almighty says:

﴿لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ﴾ [سُورَةُ الْأَعْرَافِ: 158]

“There is no deity except Him; He gives life and causes death”. Surah“
Al'Araaf: 158

Allah Almighty says:

﴿هُوَ يُحْيِي وَيُمِيتُ وَإِلَيْهِ تُرْجَعُونَ﴾ [سُورَةُ يُونُسَ: 56]

“It is He Who gives life, and causes death, and to Him you (all) shall
return.”. Surah Younis: 56

Allah Almighty says:

﴿وَأَنَّا لَنَحْنُ نُحْيِي وَنُمِيتُ وَنَحْنُ الْوَارِثُونَ﴾
[سُورَةُ الْحَجَرِ: 23]

“And certainly We! We it is Who give life, and cause death, and We are the Inheritors.” Surah Al’Hijr: 23

Allah Almighty says:

﴿وَلَا يَمْلِكُونَ مَوْتًا وَلَا حَيَاةً وَلَا نُشُورًا﴾
[سُورَةُ الْفُرْقَانِ: 3]

“Yet they have taken besides Him other alihâh (gods) who created nothing but are themselves created, and possess neither harm nor benefit for themselves, and possess no power (of causing) death, nor (of giving) life, nor of raising the dead” Surah Al-Furqan: 3

The Deobandis have faith in the power of other than Allah, or “not Allah”, which is blasphemy and polytheism.

Allah Almighty says:

﴿الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى﴾ [سُورَةُ طه: 5]

“The Most Gracious (Allâh) rose over (Istawâ) the (Mighty) Throne (in a manner that suits His Majesty)”. Surah Tah’aa: 5

Allah Almighty says:

﴿وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا﴾
[سُورَةُ الطَّلَاق: 12]

“He has the power over all things and encompasses everything with His knowledge”. Surah Talaq: 12



Now, look at the state of Deoband, their scholars and their empowerment:

The author of “Dars e Hayat” narrates that his (the author’s) father left the house and after walking several days arrived in Karnal. The blind Hafiz saheb said, “Khair ud din Assalam o Allaikum”, come to me. I did not pay any attention and left from there. Hafiz Saheb sent a few of his students after me, I was strong so I pushed everyone away and kept going forward. Soon as I was about to leave the main gate of the city, my feet were like glues to the earth and I was unable to lift me feet. My companions also tried to pull me but in vain. Finally, I was helpless and I had to return to the city. I then thought about that blind Hafiz saheb who did not know me but still called me by my name. I decided to go and meet this blind Hafiz Saheb. I

went and asked the blind Hafiz saheb if how did he know me, he (the blind Hafiz Saheb) replied that I know your name and I also know what is the reason for you to leave the house to gain knowledge and to gain the knowledge, you will need to stay here to gain that knowledge, so, you will not be able to leave the city till the time you had gained knowledge which was written here. [Dars e Hayat Page 156]

A blind human can recognise someone unknown to them by the vibrations of their footsteps. They even can guess their intentions, and surly their brains tell them in fact it was written in their destiny. Isn’t that something designated to them by Allah?



Can this be possible except Allah, would be ideal to even agree that the fact that dying in a mosque would be forbidden. Or whether it would be acceptable to grasp a piece of land for a check point somewhere. What if the particular piece of land belongs to an obedient of the Hafiz Saheb. Will there a settlement dispute similar to the other ones in here too?

It is obvious that issues are because of grasp, what was it called if in case it was not a matter of possessiveness. This can even be compared to Deobandis case studies such as someone asked for the possession of a piece of land, because they stepped in there and their feet got stuck in mud. But they had to leave the land after hardship.

This was miracle. Any extraordinary happenings can be without any values if there wasn't any reason to support them. Again, the author of "Arwah Salasa" writes that one person started reciting some poetry of Hafiz, and after reciting one verse, he stopped and said to Hafiz that you don't let me read the rest of your poetry, and later stated that soon as I start reciting the poetry, I felt a finger pressing my tongue and stop me reciting poetry.

They have shown that they have the rights to reserve in forbidding and wrong doings. However, they also have kept the rights of doing good deeds with them too. A peer to be granted and to be blessed by that grant.

Is this the faith and belief of a Muslim

﴿لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ﴾

which translates to “There is no power nor strength except by Allah”?

In “Imdad ul Mashariq” it was narrated that one servant told Hazrat that I have done “Chillah” (forty days seclusion for mystic communion), and read Allah’s name for 125000 times, but seems like Hazrat was angry and that was why but I gained no benefit and no fruit. Hazrat replied that if I was angry with you, you would not be able to recite for 125000 times. [Page 162] This is the act of possessiveness shown by Deobandis scholars on a few occasions in the past. Ashraf Ali Thanvi, who was a subordinate of Haji Imdadullah Saheb had narrated one of his training stories.

This is the power of bringing up, ethics and possessiveness which shows that the forty days seclusion for mystic communion make the person connected [Imdad ul Mashariq Page 161]

Another story in relation to Sheikh’s imagination and realization

Story of Sheikh’s imagination and realization:

Sheikh Imdadullah Muhajir says his Hazrat used to possess strange powers of possession. Hafiz Mehmood Saheb who was the son in law of Molana Molvi Mamlook Ali Saheb who was disciple of his peer came to him and requested to grant him the power so he could imagine Sheikh. Hazrat replied that when with love and respect and faith the imagination of Sheikh increases. With this reply Hafiz Mehmood began to see Hazrat everywhere even when he was doing prayers he could see Hazrat during prostration. [Shamaim Imdadia, Part 3, page 81]





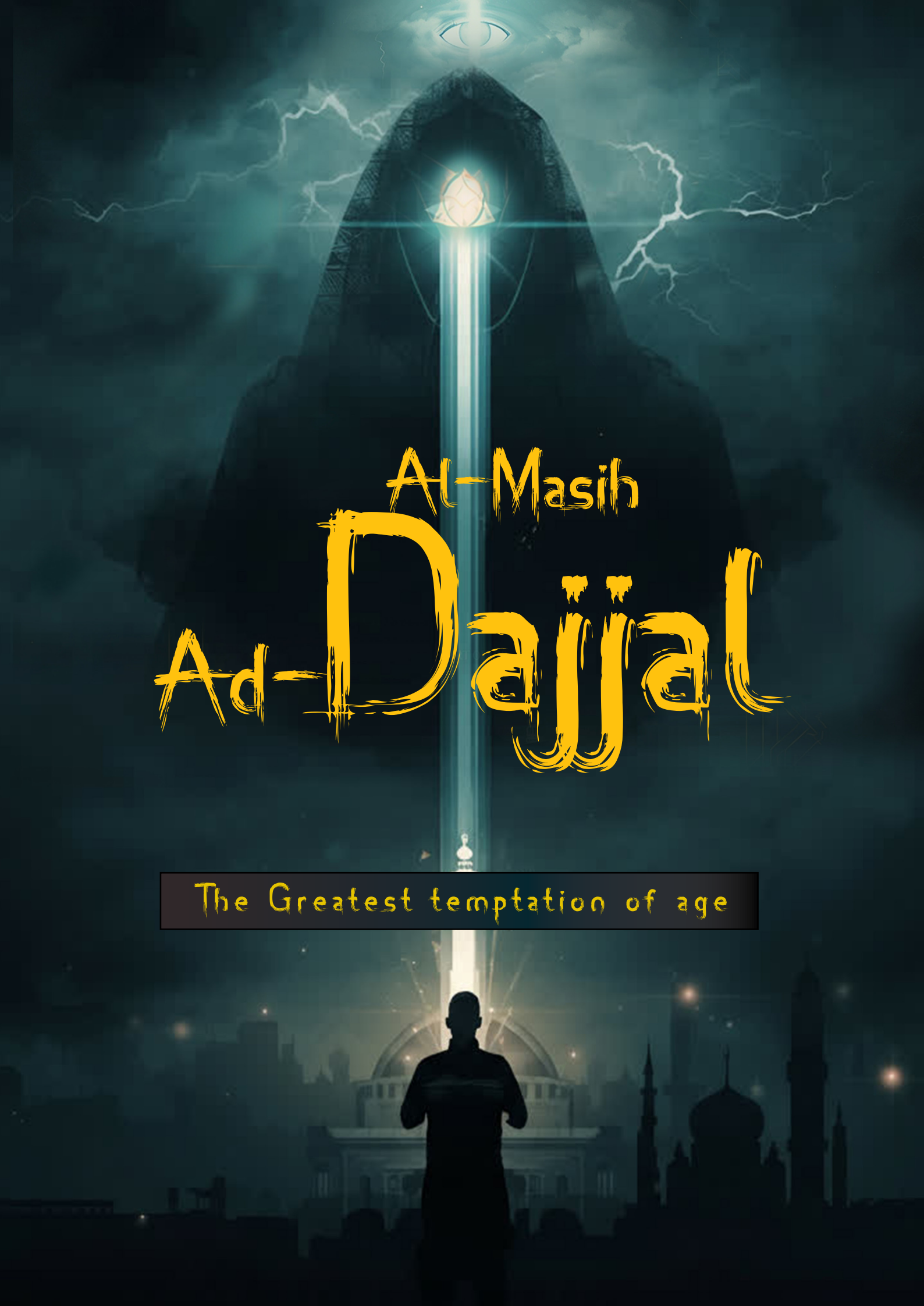
To un-darken the light

Imdadullah says that during his service when Hazrat Sher Khan Saheb used to do the positive and negative invocation of Allah's name. During the positive invocation, the mosque used to lit up and during the negative invocation, there used to be darkness in the mosque.

Now, listen to the Deobandi monopolist in relation to oneness of Allah (Tawheed); "Arwah Salasa" Hazrat Haji Saheb Quds Sara lived in secrecy in Panjlasa, and used to hold gathering there only. Abdullah shah told Hazrat Haji Saheb Quds Sara, what

kind of gatherings was he conducting as he (Abdullah Shah) had seen his king (Shah Abdul Rahim Saheb) who during prayers when used to move his head towards right, all the people in the prayers lines used to fall and when he moved his head to the left, the men fell there as well.

Dear readers of Voice of Khurasan magazine. Hoping that you have read the other sections before this particular one in advance, and you have shared them with others.



Al-Masih Ad-Dajjal

The Greatest temptation of age



Al-Masih ad-Dajjal : The Greatest temptation of age

The Allah Sub hana wa Ta'ala tests His creation. Allah test who obeys His commands and who disobeys Him. He tests as He wills. He creates this testing ground by connecting one creation to another.

Man's place on earth is for this testing. In order to determine the followers of Allah and the transgressors, He has created this testing ground with many beings. One of them is Shaitan, who is from the Jinn race. His powers and strength are different from those of humans. When humans turn away from Allah, they can influence humans. They can make wrong actions right in front of humans. In this way, they gradually mislead people and make them join their groups. The result is Hell for both. And

when humans follow Allah's commands, seeking refuge in Allah from Shaitan in all their actions, Allah keeps them steadfast on the right path. Shaitan is defeated in the testing and humans are granted Jannah.

Among the instruments of this testing, the most terrible from creation to the Day of Judgment is the Al-Masih ad-Dajjal. All the prophets have warned their ummah about him.

The subject of Al-Masih ad-Dajjal is so important and its scope is so deep in Islam that it is not possible to discuss it in one episode. Therefore, in this episode, we will learn about the identity, character, duration and trial of Al-Masih ad-Dajjal in the light of the Quran and Hadith, In sha Allah.



Who is the Al-Masih ad-Dajjal?

The Al-Masih ad-Dajjal is a combination of two words. The first word is Masih, derived from the Arabic Masaya Which means blessed. And the word Al-Masih ad-Dajjal means deceiver. Together, Al-Masih ad-Dajjal means - "The False Messiah."

Basically, the Al-Masih ad-Dajjal will be blessed by Shaitan. Allah will give Shaitan such powers at this time that only angels had in the entire history of creation. Such as: raining from the sky, producing crops, etc.

Shaitan will then send his representative to the earth with this power who will deceive people, claiming himself first as a prophet and then as a creator and will make people follow him.

So, the Al-Masih ad-Dajjal is basically a combination of two things - first. Shaitan's form of Al-Masih ad-Dajjal, i.e. Shaitan's ability to deceive and second. Shaitan's human representative, Masih Al-Masih ad-Dajjal, to deceive people.

Characteristics of the Al-Masih ad-Dajjal?

The Al-Masih ad-Dajjal will be a person from among the children of Adam who has been anointed by Shaitan. The Messenger of Allah (ﷺ) has described his characteristics in detail to warn the believers about him so that they can recognize him and not be deceived by him.

Age

He will be a young man.

Complexion

His complexion will be white and red-dish.

Height

He will be short in height.

Forehead

He will have wide forehead.



Hair

He will have thick curly hair

The upper part of his chest will be wide. His right eye will be defective like a blind person, which will look like a floating grape. Between his two eyes will be a mark of his disbelief - which everyone who believes in Allah, educated and uneducated, will understand.

He will be barren. He will have no children.



Hadiths describing the characteristics of the Al-Masih ad-Dajjal



Narrated by Abdullah ibn Umar
(PBUH)

The Messenger of Allah (ﷺ) said, I was sleeping. Then I saw myself circumambulating the Kaaba. At that time, I saw a man with straight hair between two men, from whose head water was flowing. I asked, “Who is this?” They said, “Ibn Maryam.” Then I started to return. At that time, I saw a man with thick red hair, curly hair, and a right eye that was swollen. His eye was like a floating grape. I asked, “Who is this man?” They said, “This is the Al-Masih ad-Dajjal.” The person who most resembles him is Ibn Qattan. And Ibn Qattan is a man from the tribe of Khuza’a from the tribe of Banu Mustaliq. [Sahih Bukhari, Hadith No. 7026]



Narrated by Ibn Umar
(PBUH)

The Messenger of Allah (ﷺ) talked about the Al-Masih ad-Dajjal among the people and said, “Allah is not blind. Listen! The Al-Masih ad-Dajjal’s right (eye) will be blind. His eye will be swollen like a grape. [Sahih Muslim, Hadith No. 7095]



Narrated by Nawas ibn Sam’an
(PBUH)

The Messenger of Allah (ﷺ) said: The Al-Masih ad-Dajjal will be young and curly-haired. His eyes will be like swollen grapes. I consider him to be similar to the disbeliever Abdul Uzza ibn Qutan. [Sahih Muslim, Hadith No. 7106]



Narrated by Ubadah ibn Samit
(PBUH)

The Messenger of Allah (ﷺ) said: I have narrated to you many hadiths about the Al-Masih ad-Dajjal, but I fear that you will not recognize him. (Know!) The Messiah, the Al-Masih ad-Dajjal, will be short, his steps will be long, his hair will be curly, and he will be short-haired. His eyes will be flat, neither rising up nor falling down. If you are still in doubt, then know! Your Lord is not deaf. [Sunan Abu Dawud, Hadith No. 4269]



Narrated by Abu Hurairah
(PBUH)

The Messenger of Allah (ﷺ) said: The false Messiah – he will be one-eyed, his forehead will be wide and his upper chest will be broad. He will be of a slender build. [Musnad Ahmad, Hadith No. 7564]



Narrated by Hudhayfah
(PBUH)

The Messenger of Allah (ﷺ) said: The left eye of the Al-Masih ad-Dajjal will be squinted. (He will have) thick hair. [Sahih Muslim, Hadith No. 7100]



Narrated by Anas
(PBUH)

The Prophet (ﷺ) said: No prophet was sent but he warned his followers about this squinted liar. Know that he is squinted, and your Lord is not squinted. And between his two eyes will be written the word Kafir. [Sahih Bukhari, Hadith No. 6646] In another narration, it is written that between the two eyes of the Al-Masih ad-Dajjal, كافر will be written. [Sahih Muslim, Hadith No. 7253] According to the narration of Hudhayfah, all believers, whether educated or uneducated, can read it. [Sahih Muslim, Hadith No. 7101]

8

The Al-Masih ad-Dajjal will not have any children, as narrated in the hadith of Abu Sa'id al-Khudri (PBUH)

who narrated what happened between him and Ibn Sayyid, who said to him: “Did you not hear? The Messenger of Allah (ﷺ) said that he will not have any children? ...” Abu Sa'id said, ‘I said, Yes ...’” [Sahih Muslim, Hadith No. 7084].



From the above hadiths, it can be seen that most of them say that his right eye will be blind or defective, while some narrations say that his left eye will be blind or defective. Both narrations are sahih. Some scholars have combined these narrations. Qadi Ayyad said: “Both eyes of the Al-Masih ad-Dajjal will be defective. His right eye will be scarred and dull, unable to see, as narrated in the hadith of Ibn Umar. And the left eye will be covered with a thick fold of skin and it will also be defective.” Therefore, he will have defects in both his left and right eyes. Because the Arabic word used in the hadith is used to describe anything that is defective, and especially when the eyes are weak. In essence, he will have one eye that is ineffective and the other that is defective.



From where will the Al-Masih ad-Dajjal appear?

The Al-Masih ad-Dajjal will emerge from among the Jews. Most of his followers will be Jews. Regarding his appearance, the hadith mentions the Jewish-populated city of Isfahan, located east of Mecca in present-day Iran (formerly Khurasan).

Again, in long hadith narrated by the companion Fatimah bint Qays about the Al-Masih ad-Dajjal, the Prophet (ﷺ) said about his location – “He is not in the Syrian Sea or the Yemen Sea, but in the east, in the east, in the east. At that time, he also pointed to the east with his hand.”

The Syrian Sea described here is located to the north of Mecca, and the Yemen Sea is to the south. But he did not mention any sea to the east, although he repeatedly mentioned the east.

From the combination of these descriptions, it can be said that from where he will appear on earth, it is not certain, but his appearance will be associated with the city of Isfahan in Iran and the Jews.

The city of Isfahan in Iran has been the home of Jews since ancient times. From 727 BC, Assyrian and Babylonian kings would periodically capture them from Jerusalem and bring them there as slaves. Gradually, they assimilated into Persian civilization and culture.



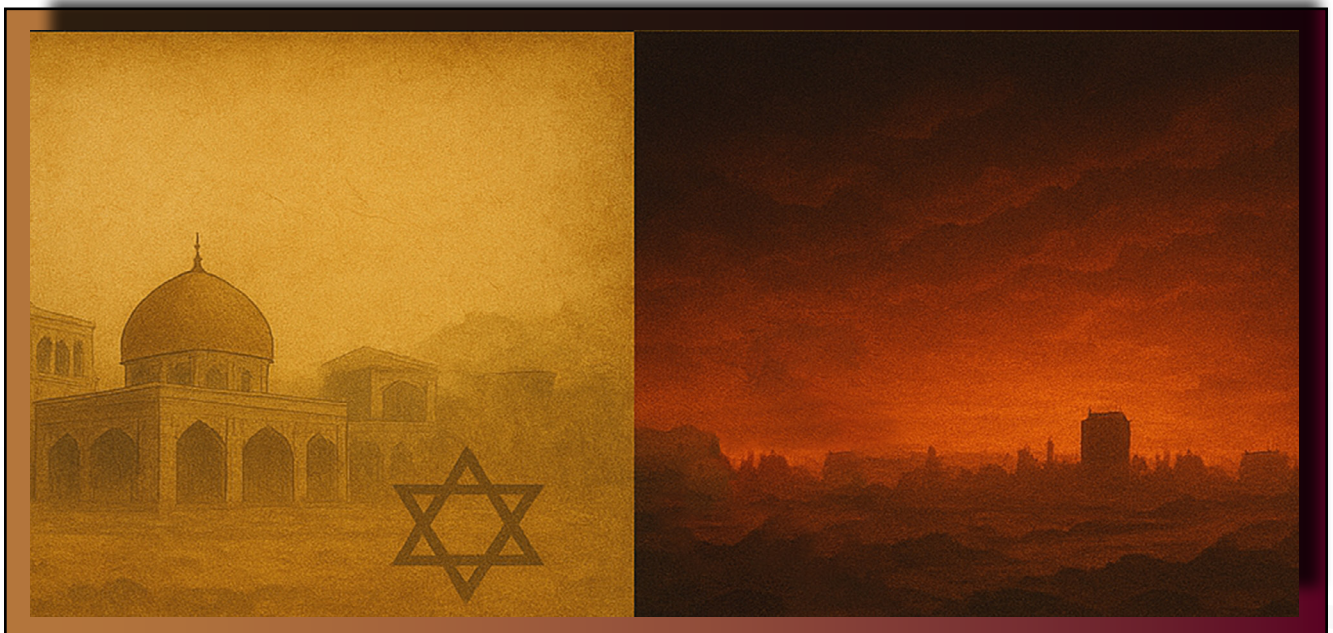
In 1948, the number of Jews in Iran was 150,000. After the establishment of the State of Israel, this number gradually began to decrease. Iranian Jews, including those from Isfahan, began to migrate to Israel, and the number of Jews in Iran continued to decrease. Currently, there are 250,000 Iranian Jews in Israel and only 8,500 in Iran.



In the present era, the word Jew means Israel. In addition, the Hadith also mentions the killing of the Al-Masih ad-Dajjal in the city of “Lud”, which is an important city in Israel.

The world is in the last days. Almost all of the small signs of the Day of Judgment mentioned by the Prophet (ﷺ) have been

revealed. Gradually, the big signs will begin to appear. And one of the big signs is the appearance of the Al-Masih ad-Dajjal. In the context of the present time, it can be said that he will appear on earth from the Jewish state of Israel. He will emerge from among the Isfahani Jews living in Israel and the Jews of that country will be his main followers.





The duration of the Al-Masih ad-Dajjal:

The Hadith specifically states that the Al-Masih ad-Dajjal will stay on earth for 40 days. But in the beginning, 1 day is not like 1 day in human terms, but rather like a year, The next 1 day will be as long as a month in human reckoning, the next 1 day will be as long as a week. The remaining days will be according to human reckoning.

To explain the length of the initial period, the Prophet (ﷺ) did not mention the calculation of 1 day of prayer in that one day in human reckoning, but the calculation of prayers according to his reckoning. That is, if that one day of Al-Masih ad-Dajjal is

equal to 50 years in human reckoning, then the calculation of prayers will be 50 years.

In the process of the emergence of the Messiah Al-Masih ad-Dajjal, the imprisoned Shaitan Al-Masih ad-Dajjal will first be released. He will then come to the earth. His stay on earth will be for a long time, years after years. It will gradually start to decrease and at one point he will manifest his human representative in the world by giving him the name of the Messiah. After this Messiah Al-Masih ad-Dajjal comes to the earth, the remaining days will be according to the earth's reckoning.



The trials of the Al-Masih ad-Dajjal:

The trials of the Al-Masih ad-Dajjal will be the greatest trial from the creation of Adam until the Day of Judgment. Because he will impress people with the miracles that he will be given.

He will have Jannah and Jahannam. But his Jannah is the real Jahannam and Jahannam is a part of the real Jannah. He will have water as rivers fill, and bread as much as mountains. He will command the sky to rain, and it will rain. He will command the earth to produce fruits, vegetables, crops, and so on, and it will do so. The wealth of the earth will follow him. He will travel from one place to another as quickly as the wind drives the clouds. In this way, he will perform other miracles and wonders. All of this is in the authentic hadiths mentioned below.



Narrated by Hudhayfah (PBUH)

(ﷺ) said

The Messenger of Allah With the Al-Masih ad-Dajjal there will be Jannah and Jahannam. (Basically) his Jahannam will be Janna and his Jannah will be Jahannam. [Sahih Muslim, Hadith No. 7100]



02

Narrated Hudhayfah
(PBUH)



The Messenger of Allah (ﷺ) said: I am certain of what will be with the Al-Masih ad-Dajjal. There will be two rivers flowing with him. One will be white water and the other will be like blazing fire. If anyone gets the opportunity, let him enter the river that looks like fire and close his eyes and lower his head and drink from it. It will be cold water. [Sahih Muslim, Hadith No. 7101]

03

It is narrated in the hadith of Nawas ibn Saman about the Al-Masih ad-Dajjal that the companions said

O Messenger of Allah (ﷺ), how many days will he stay on earth? The Messenger of Allah (ﷺ), replied: Up to forty days. The first day of it will be like a year, the second day like a month, and the third day like a week. The remaining days will be like your days. We asked: O Messenger of Allah, will one day of prayer be enough for us on a day that will be like a year? He replied: No, rather you will determine the number of days by counting them. We said: O Messenger of



Allah,
how fast will the Al-Masih ad-Dajjal move on the earth? He said: Like a cloud driven by the wind. He will come to a people and call them to disbelief. They will believe in him and respond to his call. Then he will command the heavens. The sky will send



down rain and command the earth, and it will bring forth plants and crops.

Then in the evening their cattle will return to them, taller, hunchbacked, with broad breasts and full bellies. Then the Al-Masih ad-Dajjal will come to another people and call them to disbelief. They will ignore him, so he will turn away from them. Then famine and water shortage will appear among them, and they will not have their wealth. Then the Al-Masih ad-Dajjal will

pass by a deserted place and greet it, saying, "Bring out your hidden treasure." Then the treasures of the earth will come out and follow him, just as bees follow their leader.

Then the Al-Masih ad-Dajjal will call a young man and strike him with his sword, splitting him in two like the target of an arrow. Then he will call him again. The young man will come towards him with a radiant smile. [Sahih Muslim, Hadith No. 7106]



**DAJJAL WILL RULE THE WORLD FOR
40 DAYS**

04

Narrated Abu Saeed Al-Khudri

He said: One day the Prophet (ﷺ), narrated to us a long Hadeeth about the Al-Masih ad-Dajjal. Among what he told us about him, he also said that the Al-Masih ad-Dajjal will come but his entry into Medina will be forbidden. He will take up his position in a sandy place near Medina. At that time, a man will come towards him. He is the best of people. Or one of the best of people. He will say, I bear witness that you are the Al-Masih ad-Dajjal about whom the Messenger of Allah (ﷺ), narrated his Hadeeth to us. Then the Al-Masih ad-Dajjal will say, “Look, if I kill him and bring him back to life, will you have any doubt about it?” The people will say, “No.” Then he will kill him and bring him back to life. Then the man will say, “By Allah!” I was not as sure about you as I am today. Then the Al-Masih ad-Dajjal would want to kill him. But he would not be able to do so. [Sahih Bukhari, Hadith No. 6647]





05

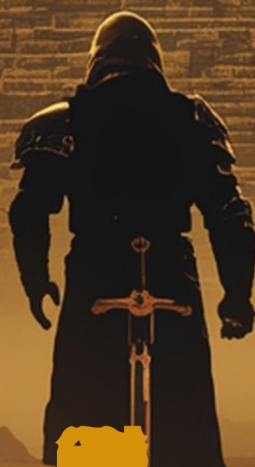
Narrated Abu Umama Al-Bahili

The Messenger of Allah (ﷺ) said about the Al-Masih ad-Dajjal: Another of the signs of the Al-Masih ad-Dajjal is that he will say to a Bedouin, “If I were to bring your parents back to life in front of you, would you testify that I am your Lord?” He will say, “Yes.” Then (at the command of the Al-Masih ad-Dajjal) two devils will appear in the form of his parents and say, “O my son! Obey him. He is your Lord.” [Sunan Ibn Majah, Hadith No. 7/4077]



How to

SAVE YOURSELF



from

DALLAL



Al-Masih ad-Dajjal : Protection from the greatest temptation of age

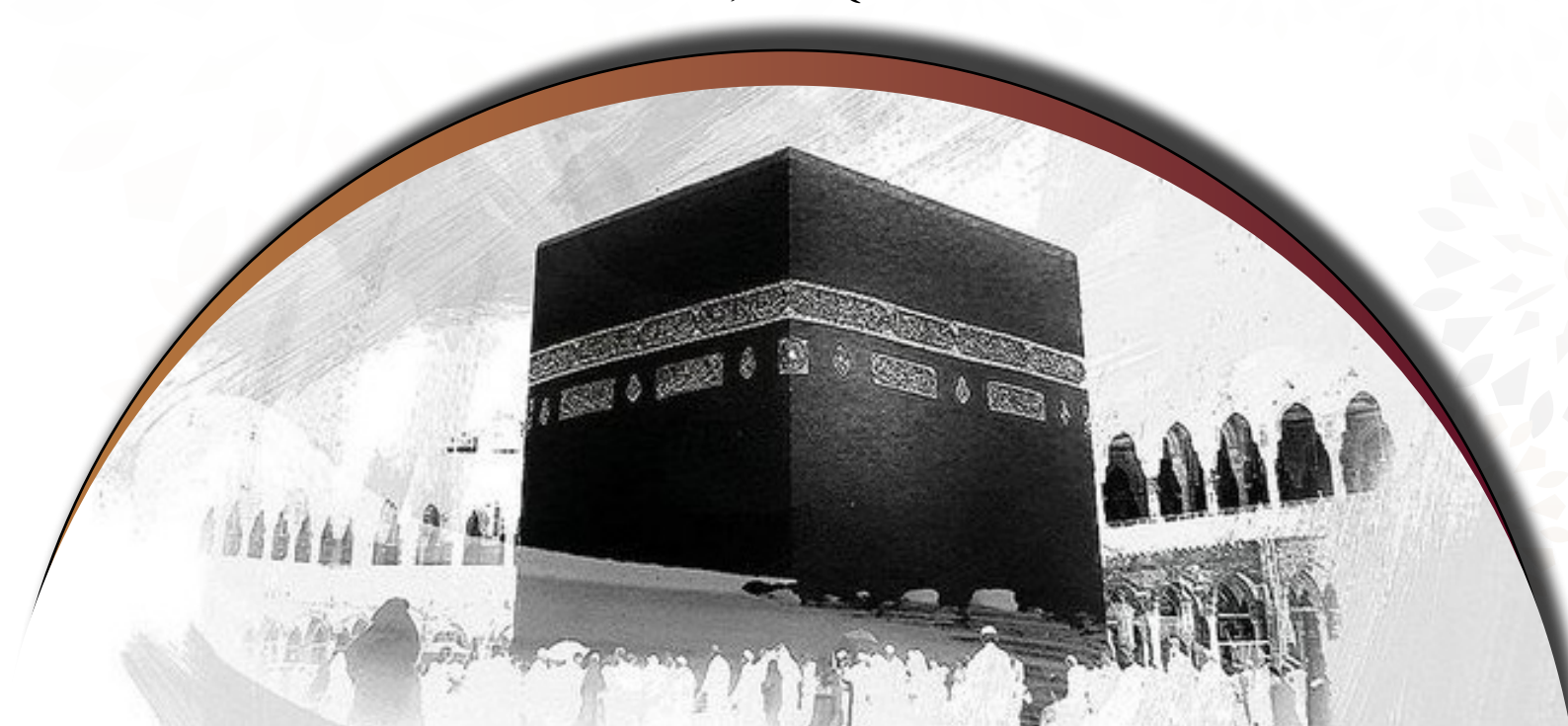
The Allah Sub hana wa 'Ta'ala tests His creation. Allah test who obeys His commands and who disobeys Him. He tests as He wills. He creates this testing ground by connecting one creation to another.

Man's place on earth is for this testing. In order to determine the followers of Allah and the transgressors, He has created this testing ground with many beings. One of them is Shaitan, who is from the Jinn race. His powers and strength are different from those of humans. When humans turn away from Allah, they can influence humans. They can make wrong actions right in front of humans. In this way, they gradually mislead people and make them join their groups. The result is Hell for both. And when humans follow Allah's commands,

seeking refuge in Allah from Shaitan in all their actions, Allah keeps them steadfast on the right path. Shaitan is defeated in the testing and humans are granted Jannah.

Among the instruments of this testing, the most terrible from creation to the Day of Judgment is the Al-Masih ad-Dajjal. All the prophets have warned their ummah about him.

Alhamdulillah, In previous episode, we did know Al-Masih ad-Dajjal's identity, character, duration and trial of Al-Masih ad-Dajjal in the light of the Quran and Hadith. As promised, in this episode we are going to know about protection from Al-Masih ad-Dajjal and the consequences of Al-Masih ad-Dajjal in the light of the Quran and Hadith In sha Allah.





Protection from the Fitnah of the Al-Masih ad-Dajjal

The Messenger of Allah (ﷺ) taught his Ummah everything they needed to protect themselves from the False Messiah (Al-Masih ad-Dajjal). He (ﷺ) left his Ummah on a clear path. No one will deviate from it except the disobedient and the destroyed. There is no good thing that he did not guide them to, and there is no evil thing that he did not warn them about. Among the things he warned them about is the

Fitnah of the Al-Masih ad-Dajjal. This is the greatest Fitnah that this Ummah will face before the Day of Judgment. Every Prophet warned his Ummah against the one-eyed Al-Masih ad-Dajjal. Allah told the Ummah about many of the characteristics of the Al-Masih ad-Dajjal, because he was the last Prophet, and he would undoubtedly appear among this Ummah.



Guidance to Protect Yourself (ﷺ) The Prophet's – from the Trials of the Al-Masih ad-Dajjal

Here are some of the guidance narrated from the Messenger of Allah (ﷺ) that he gave to his Ummah as a protection from this great trial.

1.

Adhering to Islam. Having the correct belief and learning the “names and attributes” of Allah, which no one has except Allah. The Al-Masih ad-Dajjal will be a man who eats and drinks, and Allah is far above him. No one will see his Lord until he dies, but when the Al-Masih ad-Dajjal appears, all people, whether believers or disbelievers, will see him.

2.

Seeking refuge with Allah from the trials of the Al-Masih ad-Dajjal, especially in prayer. In the Sahih Hadith, it is narrated from Ummul Momineen Aish that the Messenger of Allah (PBUH) used to say this dua after the Tashahhud in the last sitting: “O Allah! I seek refuge in You from the torment of Hell, from the torment of the grave, from the trials of life and death, and from the evil trials of the Al-Masih ad-Dajjal.” I seek refuge in You from the torment of Hell and the grave, from the trials of life and death, and from the harm of the trials of the Al-Masih ad-Dajjal.



3. Memorizing the verses of Surah Kahf. To protect oneself from the trials of the Al-Masih ad-Dajjal, the Messenger of Allah (ﷺ) said to memorize the first 10 verses of Surah Kahf. In other narrations, it is said to memorize the last verses. In short, 10 verses from the beginning or 10 verses from the end. Among the hadiths narrated in this regard is long hadith narrated by Nawas ibn Sam'an (ﷺ) in Sahih Muslim, which states: "... whoever of you meets the time of the Al-Masih ad-Dajjal, let him recite the first verses of Surah Kahf."

In Sahih Muslim, it was narrated from Abu Darda (PBUH) that the Messenger of Allah (ﷺ) said: "Whoever memorizes the first ten verses of Surah Kahf will be protected from the trial of the Al-Masih ad-Dajjal."

Imam Nawawi said: This is because the beginning of this Surah contains wonderful narrations and signs of Allah. Whoever ponders over them will not be deceived by the trial of the Al-Masih ad-Dajjal. And at the end of this Surah, Allah says: "Do those who disbelieve think that they will take My servants as protectors (Lords) instead of Me?" (18:102).



This is a special feature of Surah Kahf. In other hadiths, it is encouraged to recite this Surah, especially on Fridays. Abu Sa'id al-Khudri reported: The Prophet (ﷺ) said, "Whoever recites Surah al-Kahf on Friday, his light (of faith) will shine from this Friday until the next Friday."

Every Muslim should recite this, Surah. Memorize it and recite it repeatedly, especially on the best day of the week, Friday.



4. Fleeing from the Al-Masih ad-Dajjal and staying away from him. The best is to live in a place where the Al-Masih ad-Dajjal cannot enter. For example, Mecca, Medina. When the Al-Masih ad-Dajjal appears, the believers should stay away from him. Because he will cause confusion with the miracles that Allah will give him to test mankind.

It was narrated from Imran ibn Husayn that the Messenger of Allah (ﷺ) said: “Whoever hears of the Al-Masih ad-Dajjal, let him keep away from him. By Allah! A person will go to him thinking that he is a believer, but he will become a follower of the Al-Masih ad-Dajjal and fall into the smoke of his miracles.”



The Destruction of the Al-Masih ad-Dajjal

The false Messiah Al-Masih ad-Dajjal will be killed by the true Messiah, Isa al-Masih the son of Maryam. The Al-Masih ad-Dajjal will appear on earth and create countless followers for himself. His tribulation will increase day by day. No one will be safe from his tribulation except the true believers.

At that time, Isa al-Masih the son of Maryam will descend on the white minaret in the eastern part of Damascus, Syria, and the believing servants of Allah will gather around him. He will lead them towards the Al-Masih ad-Dajjal. Al-Masih ad-Dajjal will then set out towards Baytul Maqdis (Jerusalem). Isa al-Masih will catch him at the gate of the city of Lud in Israel near Baytul Maqdis. As soon as he sees Isa al-Masih, he will start melting like salt in water. That is, the devils of his power and strength will flee from him. Then Isa al-Masih will say: I have some understanding from which there is no way to escape. He

will catch him and kill him. At that moment, his followers will flee from him, but the Muslims will chase and kill them.





Hadiths related to the death of Al-Masih ad-Dajjal –

1. Narrated Abdullah ibn Amr. The Messenger of Allah (ﷺ) said: Al-Masih ad-Dajjal will appear among my Ummah and he will stay for forty. I do not know whether it will be forty days, forty months, or forty years. At that time, Allah, the Lord of the Worlds, will send Isa al-Masih, the son of Maryam (peace be upon him). He will seek out and destroy the Al-Masih ad-Dajjal. [Sahih Muslim, Hadith No. 7114]

2. Mujamma ibn Jariyah al-Ansari reported: I heard the Messenger of Allah (ﷺ) say: Isa al-Masih, the son of Maryam, will kill the Al-Masih ad-Dajjal at the gates of Lud (which is now part of Israel). [Sunan Tirmidhi, Hadith No. 2247]

3. Imam Ahmad reported: Jabir ibn Abdullah reported: The Messenger of

Allah (ﷺ) said: “The Al-Masih ad-Dajjal will appear at a time when people will have little religious commitment and knowledge will have diminished... Then ‘Isa al-Masih, the son of Maryam, will descend before dawn and call out to the people, ‘O people, what prevents you from going out against this devil, the liar?’ They will say, ‘This man is a jinn.’ Then the time for prayer will come, the Iqamah will be given and it will be said to him, O Spirit of Allah, go forward (to lead the prayer). He will say, ‘Let your Imam go forward and lead you in prayer.’ Then they will finish the prayer and go out to catch the Al-Masih ad-Dajjal, and when they see the Al-Masih ad-Dajjal, he will begin to melt like salt in water. Isa al-Masih (peace be upon him) will go to him and kill him. At that time, the trees, even the stones, will call out, ‘O Spirit of Allah, here is a Jew!’ All those who followed him will be killed, not one will be left. [Musnad Ahmad, Hadith No. 14426]



AI: FIRE & FAITH

PART-02



**LIGHT OF
DARKNESS**



O Allah, teach us what benefits us,
benefit us with what You have taught us,
and increase us in beneficial knowledge. Make us
among those who use knowledge to serve truth,
not to serve ego or power. Make this era of rapid
change a time of mercy for us, not a time of
fitnah. And make us keys to goodness, not
gates to harm.

**Light of Darkness: Issue Eight
AI Part-02: Fire & Faith.**

-Muaddib Al Bengali-

"AI is like fire. You can use it to light a home, or to burn it down."

Fire is neutral. It cooks food, provides warmth, and powers cities. But it can also destroy lives. The same is true for artificial intelligence. It can support education, diagnose illness, serve justice, or it can be used to spread surveillance, manipulate populations, or automate injustice at scale.

What determines the outcome is not the technology itself, but the moral framework of the people who develop and deploy it. Fire itself is not good or evil, it depends on the hand that uses it. In the same way, AI has no

morality, no soul, and no intention. It is a creation of human minds, and it reflects our values, our data, and our goals. And this is where our Deen gives us light. We are Khalifah on this earth, entrusted with responsibility, not ownership. So, as this new fire spreads bright with potential, yet dangerous when untamed, let us approach it guided not by fear or blind enthusiasm, but by balance, purpose, and submission to what is right. Islam teaches us to approach every matter, whether ancient or modern, with hikmah, taqwa, and ihsan.

In the previous article, we discussed how AI invades every sphere of life. We discussed major AI Chatbots along with their data handling mechanism, security concerns, and real-world use with a comparison table. We also discussed proven risks and real controversies in AI chatbot use that help us choose the right Chatbot for our needs.

In this article, we will try to understand how we can use AI Chatbots responsibly, we will talk about some Things that we should never do with AI Chatbots.



Responsible ways to use AI chatbots

“Indeed, Allah loves those who act with ihsan.”

(Surah Al-Baqarah 2:195)

1. Brainstorming Da'wah campaigns or Islamic content with verification.

AI can be a helpful tool for brainstorming creative ideas for Da'wah activities, Islamic content creation, or community programs. Whether you are planning a Ramadan campaign, starting an educational podcast, designing Islamic social media content, or organizing youth programs, AI can assist in generating creative ideas that align with the message you want to convey.

It can suggest a wide variety of ideas, including:

- ✓ Campaign themes (e.g., “The spirit of Ramadan”)
- ✓ Content titles (e.g., “Unlocking Qur’anic wisdom”, “Building taqwa together”)
- ✓ Social media posts and captions
- ✓ Podcast episode ideas
- ✓ Workshop topics and community event names

For example, if a youth group wants to focus on the concept of Qur’anic intelligence, AI can help suggest subtopics like “How the Quran develops critical thinking” or “Problem solving through Qur’anic stories.” It can also propose outlines for lectures, discussion points, or social media series that make Islamic teachings relevant and engaging for a younger audience.

Important Note:

While AI is a powerful tool for idea generation and brainstorming, it is not always 100% accurate, especially when it comes to religious knowledge. AI generates responses based on patterns in the data it was trained on, but does not have the capability to issue fatwas, authenticate Hadith, or interpret Quranic verses with scholarly precision.



Always verify any religious content, references, or interpretations with qualified scholars, authentic Islamic sources, or trusted institutions. AI can be viewed as an assistant for creativity and productivity, not as a substitute for religious scholarship or proper Islamic guidance.

Example: How to verify.

A youth group uses an AI tool to brainstorm ideas for a campaign focused on Qur'anic intelligence. The AI suggests topics like "Decision-making lessons from the Quran" and "Qur'anic guidance for modern challenges." The group then collaborates with an imam or a knowledgeable scholar to review, refine, and validate the content before presenting it to their community.

2. Summarizing complex information

Use AI tools to analyze and summarize long articles, policy documents, and research papers. This is especially helpful when we need to work quickly. AI can condense complex information into clear, short summaries, showing us the main points and important data. This helps us make quick and informed decisions without getting stuck in too much detail. Whether we are preparing reports, writing policy briefs, or supporting research, AI can boost our productivity and understanding.

Example: A student uses ChatGPT to summarize a 20-page document on Palestine into a 5-minute presentation.





3. Drafting speeches, scripts, and presentations

AI can be a valuable tool for anyone preparing speeches, scripts, or presentations across various fields such as business, education, media, and public speaking. It assists in generating detailed outlines, organizing key ideas, and ensuring that the content flows logically from introduction to conclusion. AI can suggest relevant topics, highlight important talking points, and even recommend language tone.

Additionally, it can assist in improving clarity by offering alternative phrasing, summarizing complex information, and incorporating engaging elements like stories, data points, or rhetorical questions.

Example: A corporate trainer uses an AI writing assistant to draft the structure of a presentation on “Building trust in the workplace.” The AI helps outline key sections such as the importance of trust, strategies for fostering transparency, effective communication techniques, and conflict resolution

methods. Once the draft is complete, the trainer reviews and fine-tunes the content to align with the values and audience expectations.

4. Learning and Teaching Tools

AI is a helpful tool for learning and teaching. It makes difficult subjects like math, science, and coding easier to understand by breaking big ideas into smaller, simple parts. This helps teachers explain things more clearly and makes lessons more engaging.

For students, AI can give personalized help based on what they know and where they need improvement. It offers quick feedback, explains mistakes, and gives extra practice, which makes learning faster and easier. Whether studying for exams or trying to understand a tough topic, AI can be like a study helper available anytime.

Example: A student uses an AI app to understand fractions in math. The AI explains it step by step with simple examples, pictures, and practice questions, helping the student finally grasp the concept.



5. Writing Emails, Letters, and Admin Tasks

Use AI tools to help us improve our professional language and grammar. These tools can help us choose better words, build clearer sentences, and make our writing easier to understand.

Example: A charity worker uses ChatGPT to write thank-you emails for Zakat donors in Ramadan.

6. Anonymous, Private Research

AI can be a safe and private tool for doing research, especially when it comes to sensitive or personal topics. People can ask questions and look for information without sharing their real identity. This helps users feel more comfortable exploring topics that they might hesitate to ask about in public or through regular search engines.

Whether someone wants to learn about complex global issues, social topics, health concerns, or personal development, AI provides a way to get accurate information in a private and anonymous way.

Example: A student wants to understand difficult topics like geopolitics, mental health, or controversial social issues, but feels uncomfortable discussing them openly. They use an AI tool to ask questions like “What is Zionism?” or “How do global sanctions work?” The AI provides answers without recording personal details or revealing the user’s identity, helping them learn confidently and safely.

7. Safe Coding Support

Use AI to fix or create code for open-source projects that are not confidential.

Example: A startup founder uses AI to troubleshoot JavaScript code while building a zakat calculator.

8. Translation for Non-Critical Text

Translate books, menus, and signs to help people understand them in different languages. But remember, do not translate contracts or legal documents, as they require specialized knowledge and accuracy.





Example: A media brother translates Light of Darkness from English to Pashto.

9. Idea Generation for Halal Businesses

AI can create catchy product slogans, taglines, and content ideas for companies that follow ethical practices. These ideas help businesses share their values and connect with their customers. Also, AI is a powerful tool that can effectively support startups.

Example: An entrepreneur asks for brand name ideas for her modest fashion line.

10. Creating Lesson Plans & Curriculum Ideas

Teachers can use AI to organize class materials and create study guides. AI helps make these tasks easier and more efficient, allowing teachers to focus on supporting their students' learning.

Example: A teacher uses ChatGPT to outline an Islamic history unit, but needs verification.

11. Non-Sensitive Political Awareness

Stay informed about important topics while ensuring our safety by thoughtfully considering how we phrase our questions. This approach helps us avoid sharing sensitive information and fosters productive discussions. By crafting our inquiries with care, we can engage effectively without exposing ourselves to unnecessary risks.

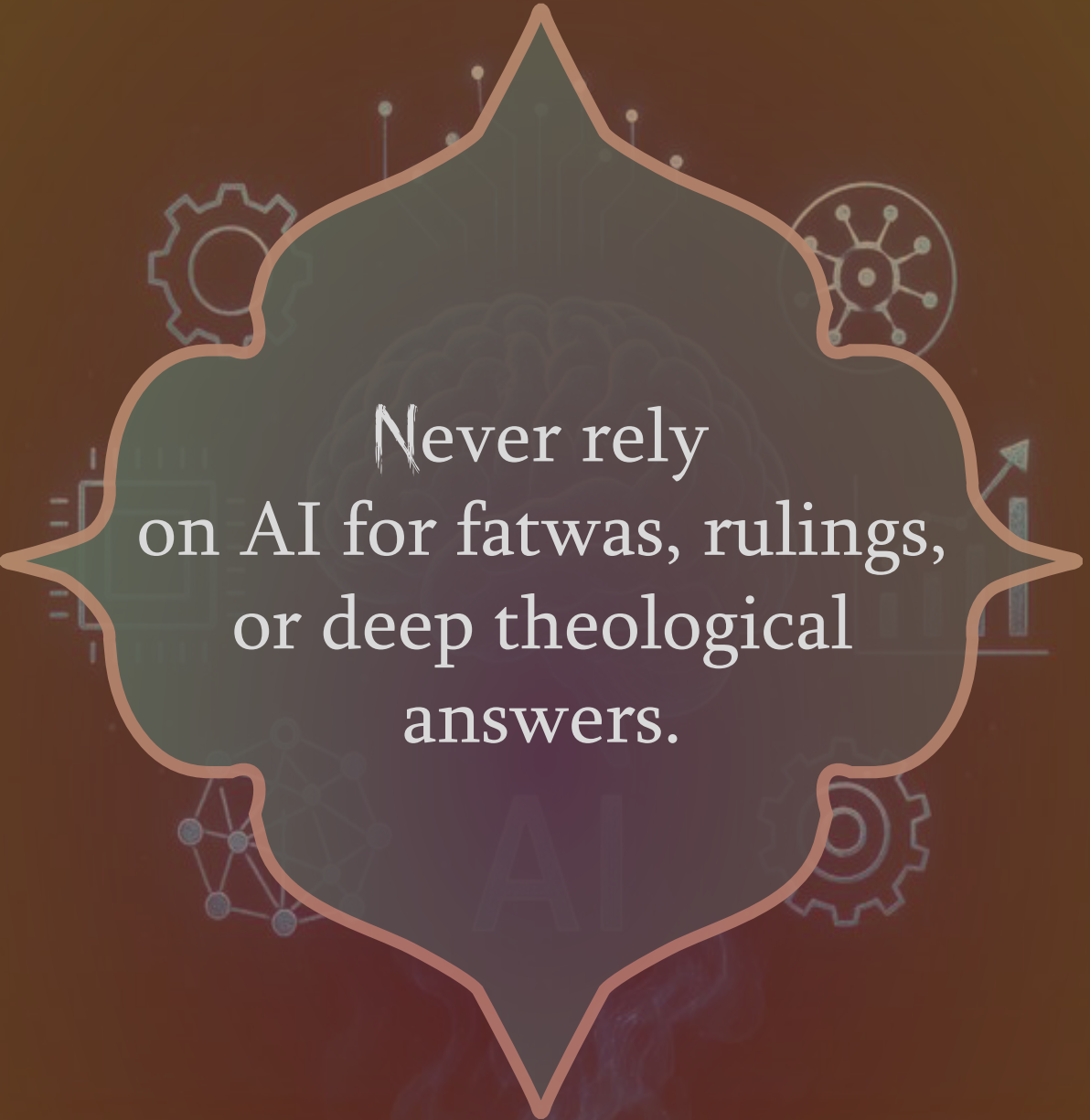
Example: A student uses an AI chatbot anonymously to explore “impact of sanctions on developing countries” without referencing current locations or names.

12. Islamic Studies Assistance With Verification!

Use artificial intelligence to find topics or summarize themes in research. Always check findings against trustworthy scholars or books to ensure accuracy.

Example: A student asks for Qur'anic verses about justice, then verifies each verse from Tafsir.





Never rely
on AI for fatwas, rulings,
or deep theological
answers.



Things you should never do with AI chatbots



“O you who believe, do not betray Allah and the Messenger,
nor betray your trusts while you know [the consequences].”

(Surah Al-Anfal 8:27)

AI is not a human being, but it stores, processes, and sometimes shares what you say. Most people treat it like a private journal or digital counselor. **That's a dangerous mistake.**

Here are several critical red lines that we must avoid when using AI chatbots.



1. Never share personal identity information

Full names, addresses, ID numbers, passport details anything that can trace back to us or our family is strictly off-limits.

Example: “My name is Ahmad from Karachi, and I want to apply for a visa...”

2. Don't type in financial details

AI platforms are not safe spaces for account numbers, CVVs, PIN codes, or banking discussions.

Example: “Here's my bank account, can you help me transfer...”

3. Avoid medical or psychological self-diagnosis

AI is not your doctor or therapist. Incorrect advice can cost lives or cause harm.

Example: “I have chest pain. What should I do?”

Better: Call a real doctor or emergency service.

4. Don't upload confidential work files

Business documents, contracts, strategies, or any sensitive data should never be shared, even for editing.

Example: “Can you summarize my company's legal contract?”

5. Never use AI for legal advice

AI doesn't understand context, law, or local jurisdiction. Using it can lead to misjudgments.

Example: “Can I sue my employer for discrimination?”

6. Don't ask for Fatwas or religious rulings

AI is not a Mufti. It doesn't know the soul of Islam, the context of life, or the depth of shari'ah. AI can give the wrong answer, so it needs verification.

Example: “Is this haram or halal?”



Better: Ask a qualified Islamic scholar or verify from a trustworthy source.

7. Avoid private discussions

Don't share personal stories, relationship issues, or domestic problems.

Example: "My brother and I haven't spoken in weeks, and I think he is hiding something as he is a frontline fighter..."

8. Never use AI for flirting, inappropriate Jokes, or emotional escapes

These chats are often logged and sometimes reviewed. You're not just chatting, you're being recorded.

Example: "Write a romantic message for X, whom I met online."

Reminder: Islam values modesty, self-respect, and dignity even online.

9. Don't use AI to harm, manipulate, or trick others

Fake job applications, forged essays, or deceptive content are not only unethical,

they're sinful.

Example: "Write a fake reference letter for me."

10. Never upload or describe explicit or private photos

Even describing sensitive images can become logged, trained on, or misused.

Example: "Can you edit my photo..."

11. Avoid political or security-sensitive queries tied to identity

Mentioning our country, ethnicity, or political views with sensitive keywords can trigger monitoring systems.

Example: "I'm a Palestinian activist trying to protest surveillance tactics..."

12. Don't treat AI as a safe space for confession

What you say can be logged, used, or exposed, even unintentionally.

Example: "I've cheated in my exams and feel guilty..."

Remember, we are not
just users of technology,
we are guardians of what we say and type.



“And do not approach
shameful acts, whether
open or hidden.”

(Surah Al-An'am 6:151)



Here are several Checklists in AI use that we should keep in mind during use.

Action	Status	Why
Asking for help writing a CV	Yes	No personal data shared
Uploading for company's private report	High Risk	Violates confidentiality
Asking for a list of hadiths about justice	Verification needed	Safe if cross-checked
Asking for a religious ruling	No	Requires scholarly wisdom
Asking for a quote	Yes	Harmless and useful
Sharing family conflict details	No	Exposes privacy

Technology is not haram. Curiosity is not haram. Even asking hard questions isn't haram. But carelessness? Blind trust? Exposure to harm? That's where the line begins to blur. AI is one of the most powerful tools created in our time. It writes, codes, predicts, and remembers. But it also stores, analyzes, learns from our behavior, and sometimes shares what it sees.

In a world flooded with digital convenience, we also have not the fastest, but the wisest.

“Our Lord, grant us good in this world and good in the Hereafter, and protect us from the torment of the Fire.”
(Surah Al-Baqarah 2:201)

Use AI. Benefit from AI. But never worship AI.

And never give it secrets, shame, or soul. AI can predict behavior. But only we choose what to type. And only Allah judges what's truly written on our record.

AI is everywhere. learn it before it learns too much about you. Raise children and students to be cyber-conscious and spiritually

grounded.

In the previous article, I raised a question about the Abbasid Caliphate. That is Abbasid Caliphate was one of the most influential Islamic dynasties in history, but they defeated. the question is, why were they defeated? Insha Allah, we will see it in the next part.

Continue....

ILLEGAL



TOMB OF IMAM BUKHARI



TOMB OF IMAM BUKHARI

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Most Merciful, the Most Compassionate

The legal ruling on the militia's repair of Imam Bukhari's (PBUH) grave! Praise be to Allah ﷻ, who commanded jihad against all kinds of apostates, disbelievers, polytheists, worshippers of graves and stones. Peace and blessings upon the one (ﷺ) who warned the nation not to take temples from the graves of the righteous and pious. As for what follows:



The pure religion of Islam is a complete and comprehensive religion; it has rulings and policies for all matters of life, transactions, and all-encompassing issues. It is not that someone rises up and, based on their individual or organizational interests, twists the clear rulings of Islam. You practically see that the Taliban militias openly violate the explicit rulings of Islam, seek excuses for some of their kufr (disbelief) actions, and cannot find justification for some others.

Regarding U.S.–Taliban Peace Agreement 2020, we have, by the grace of Allah ﷻ, presented reasoned discussions and detailed explanations through articles, treatises, and documented publications on various aspects. Their so-called sharia system, which depends on taxes from American nightclubs, from beginning to end will not show any act, deed, or action truly complying with Islamic sharia. Therefore, if as time passes they daily demonstrate their blatant kufr and actions destructive to Islam, this is not surprising.



Indeed, there are many and well-known practical examples of the Taliban militias' apostasy, betrayal and treason against Islam, as well as other corruption and wickedness. It is not that we accuse them without reason; rather, they themselves confess to such acts and practically trample upon the clear rulings of Islam. What is even more astonishing is that despite all this, they still consider themselves mujahideen and the most steadfast believers.

Thus, due to the continuation of these Islam-destroying acts, a few days ago a high-ranking delegation of the Taliban militias, amid great pomp and displays, under the hospitality of the apostate Uzbekistan regime, visited the shrine of Imam Bukhari (PBUH). They also brought with them sixteen large trucks full of high-quality marble from Herat province.



This is a separate discussion: what is the ruling in Islamic sharia on such close ties, dealings, and brotherhood with the apostate and tyrannical regime of Uzbekistan?

We have provided reasoned explanations on this in various forms, but the subject of this article is whether Islamic sharia permits building structures on graves and paving graves or not. The militia's delegation dispatched marble trucks to the shrine of Imam Bukhari (PBUH) or is there no ruling in Islamic sharia on this matter and it remains silent, so the militias boldly undertake such actions

We will not discuss here in which sharia it is permissible to travel in extravagant style with expensive black cars in long convoys, spending lavishly.

And this is because while under their control the people sell their body parts and children out of poverty, and news of multiple suicides daily due to economic hardship spreads in the media, the militias remain heedless, squandering wealth. Their

masked leader Colonel Mullah Haibat sometimes talks about the implementation of Islamic sharia, but his private expenses reach millions of Afghanis, and long convoys follow him. For these smaller tribes, the sayings fit: "The donkey is no less than the camel." Also another proverb: "If a donkey is less than a donkey, cut its ears so it becomes a goat."

So whether they marry third and fourth wives, or have recently started businesses abroad, or compete in building mansions and markets inside and outside, this is not surprising. Because firstly, all this is permissible in the U.S.–Taliban Peace Agreement 2020; secondly, they no longer feel ashamed—on one side they receive substantial weekly dollar bags from American nightclubs openly, and those they receive secretly are exposed by their own chiefs with cigars. Moreover, forcibly collecting unlawful taxes from the people is also permissible to them. So if they do not indulge in such extravagance and pleasures with the blood of the people now, then when will they?



They do not see this extravagance and wastefulness as wrong, nor do they feel any sin or shame about it, nor does the call for justice bother them.

Now such unnecessary spending is not considered wasteful by the Taliban militias, even though the perpetrators of this act have been called brothers of Satan. Allah ﷻ says in Surah Bani Isra'il, verse 27:

إِنَّ الْمُبَذِّرِينَ كَانُوا إِخْوَانَ الشَّيْطَانِ ۖ وَكَانَ الشَّيْطَانُ لِرَبِّهِ
كَفُورًا.

living person's needs, it is sinful—what then about one who does such wastefulness to go for a ziyarat (shrine visitation)?

The militias do not think about these matters at all, such as what is the ruling from the perspective of Islamic sharia on such journeys and going to ziyarat in such overcrowding? Because every ruling of sharia is very minor to them and has no value; thus a person who befriends the military kafirs, aids them against Muslims, changes and suspends the appointed



Translation:

Surely the wasteful are like brothers to the devils. And the Devil is ever ungrateful to his creator. (Surah Bani Isra'il: 27)

When such wastefulness is done to fulfill a

limits of Allah

ﷻ's sharia,

fraternizes with apostates and polytheists, does not feel guilt and deems all this permissible, then these actions are very small to them.

So for them, traveling to a ziyarat hosted by the apostate regime of Uzbekistan in such expensive golden cars and long convoys is considered a reward, while in the Islamic sharia sent by Allah ﷻ, traveling for reward is only permissible to three mosques, and visiting other places with that intention is forbidden. They who travel for reward and visit the grave of Imam Bukhari (PBUH) from him in Sahih al-Bukhari hadith no. 1189 narrated by Abu Hurairah (PBUH) it is said that the Messenger of Allah ﷺ said:

قال رسول الله ﷺ: «لَا تُشَدُّ الرَّحَالُ إِلَّا إِلَى ثَلَاثَةِ مَسَاجِدَ: الْمَسْجِدِ الْحَرَامِ، وَمَسْجِدِ الرَّسُولِ ﷺ، وَالْمَسْجِدِ الْأَقْصَى.

Translation:

The Messenger of Allah ﷺ said: “Travel is not undertaken (for the purpose of worship) except to three mosques: Al-Masjid al-Haram (in Makkah), the Mosque of the Messenger ﷺ (in Madinah), and Al-Masjid al-Aqsa (in Jerusalem).”

But the Taliban militias oppose every big and small ruling of sharia, so to them these journeys appear as rewarded.

Now we come to discuss on what reason and which ruling of sharia did the militias fill sixteen trucks with quality marble and entrust it to the apostate regime of Uzbekistan to build the shrine of Imam Bukhari (PBUH) Is not there any ruling in Islamic sharia to destroy buildings on graves and to level tall graves? Or has a ruling come that you will dedicate independent land for your leader Mullah Omar's grave,

build shrines and domes there, spread various carpets collected from the people's unlawful taxes, give vows (nazar) in the name of something other than Allah ﷻ called “langar,” destroy people's houses and public roads, and build independent roads to the shrines?

All these are unlawful and forbidden acts committed by the militias with the intention of reward and they have become deserving of Allah ﷻ's general threats.

Similarly, do they also build structures on the graves of other apostate officials in their controlled areas? Or allocate budgets for the repair of old shrines and graves and repair these polytheistic shrines?

Destroying such shrines where polytheistic acts (shirk) are done is a major goal of jihad, but followers of twisted doctrines like the Taliban venerate them, hoping for blessings, acceptance of prayers, fulfillment of needs, benefit and protection, and consider them part of Islam's sacred things, which is a major sign of their doctrinal deviation. Because Islam does not permit the veneration of graves, building domes and shrines on them, praying beside them, seeking blessings, or asking for needs from them. Rather, these acts lead to shirk and contradict many texts of sharia, some of which are as follows:

01

In a hadith:

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ قَالَ يَحْيَى أَخْبَرَنَا
وَقَالَ الْآخَرَانِ حَدَّثَنَا وَكَيْعٌ عَنْ سُفْيَانَ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ عَنْ أَبِي وَائِلٍ عَنْ
أَبِي الْهَيَّاجِ الْأَسَدِيِّ قَالَ قَالَ لِي عَلِيُّ بْنُ أَبِي طَالِبٍ أَلَا أَبْعَثُكَ عَلَى مَا بَعَثَنِي عَلَيْهِ رَسُولُ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ لَا تَدَعَ تِمْنًا إِلَّا طَمَسْتَهُ وَلَا قَبْرًا مُشْرِفًا إِلَّا سَوَّيْتَهُ

Translation: From Abi Hayyaj al-Asadi: he said Ali (PBUH) told me: Shall I not send you on what the Messenger of Allah ﷺ sent me? That you leave no idol but destroy it, nor a lofty grave but level it. [Narrated by Muslim: 2243]

(A lofty grave) means a grave upon which flags are placed or structures built, visible from afar or higher than other graves, so leveling it requires removing unlawful structures or flags that contradict sharia and making it equal to other graves.



02

In a hadith:

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ عَنْ ابْنِ جُرَيْجٍ عَنْ أَبِي الرُّبَيْعِ عَنْ
جَابِرٍ قَالَ نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يُجَصَّصَ الْقَبْرُ وَأَنْ يُقْعَدَ عَلَيْهِ وَأَنْ
يُبْنَى عَلَيْهِ.

Translation: From Jابر (may Allah be pleased with him): the Prophet ﷺ forbade plastering graves, sitting on them, and building on them [Muslim: 2245].



03

In a hadith:

و حَدَّثَنِي عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ عَنْ ابْنِ جَابِرٍ عَنْ
بُسَيْرِ بْنِ عَبْدِ اللَّهِ عَنْ وَائِلَةَ عَنْ أَبِي مَرْثَدٍ الْغَنَوِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ لَا تَجْلِسُوا عَلَى الْقُبُورِ وَلَا تُصَلُّوا إِلَيْهَا.

Translation: From Abu Marthad al-Ghanawi (PBUH) the Prophet ﷺ said do not sit on graves nor pray towards them. [Narrated by Muslim: 2250]



Imam Ibn al-Qayyim in the benefits of the story of Thaqif said:

فَصُلِّ: وَمِنْهَا: أَنَّهُ لَا يَجُوزُ إِبْقَاءُ مَوَاضِعِ الشِّرْكِ وَالطَّوَاعِغِ بَعْدَ الْقُدْرَةِ عَلَى هَدْمِهَا وَإِبْطَالِهَا يَوْمًا وَاحِدًا، فَإِنَّهَا شَعَائِرُ الْكُفْرِ وَالشِّرْكِ، وَهِيَ أَكْثَرُ الْمُنْكَرَاتِ. فَلَا يَجُوزُ الْإِقْرَارُ عَلَيْهَا مَعَ الْقُدْرَةِ الْبَتَّةِ. وَهَذَا حُكْمُ الْمَشَاهِدِ الَّتِي بُنِيَتْ عَلَى الْقُبُورِ الَّتِي اتُّخِذَتْ أَوْثَانًا وَطَوَاعِغِ تَعْبُدُ مِنْ دُونِ اللَّهِ.

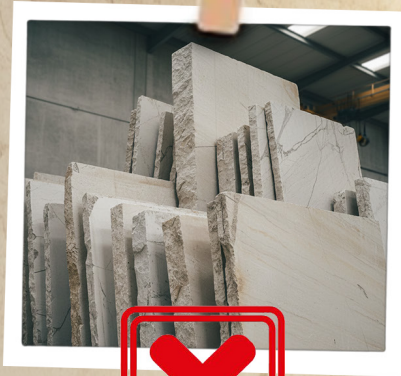
Translation:

“Among them is that it is not permissible to leave places of shirk and tyrants one day after having power to demolish and invalidate them; they are symbols of disbelief and shirk and the greatest of evils; thus it is never permissible to leave them if one has power.” [Zad al-Ma’ad vol. 3 p. 506].

This ruling applies to graves and shrines built contrary to sharia or that became centers of shirk and misguidance and must be demolished.

So we say to the Taliban militias: for what purpose have you sent this large convoy of marble trucks? This act is considered building and decorating graves, which is forbidden.





In Sahih Muslim in the book of funerals, Jabir (may Allah be pleased with him) said:

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنِ ابْنِ جُرَيْجٍ، عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ، قَالَ نَهَى رَسُولُ اللَّهِ ﷺ أَنْ يُجَصَّصَ الْقَبْرُ وَأَنْ يُقْعَدَ عَلَيْهِ وَأَنْ يُبْنَى عَلَيْهِ.

Translation:

Abu Bakr ibn Abi Shaybah told us, Hafs ibn Ghiyath told us, on the authority of Ibn Jurayj, on the authority of Abu al-Zubayr, on the authority of Jabir, who said: The Messenger of Allah (peace and blessings be upon him) forbade plastering graves, sitting on them, and building on them.

In Sunan an-Nasa'i it is reported that writing on graves is also forbidden.

Despite full efforts in the revealed sharia

of the Allah ﷻ, no narration exists proving that placing a sack of dirt or colorful carpets near graves is permitted. These acts were not done by the Sahabas or their followers, nor by any imam or jurist. Rather, it was much later that polytheistic Rafidah and heretics (Zindeeq) of Sufism, at the direction of some Western disbelievers, began decorating and beautifying graves to promote grave-worship in Muslim societies.

The Prophet ﷺ sought refuge from such celebrations at graves. In the Muwatta of Imam Malik (PBUH) it is narrated that the Prophet ﷺ said:

اللَّهُمَّ لَا تَجْعَلْ قَبْرِي وَثَنًا يُعْبَدُ. اَشْتَدَّ غَضَبُ اللَّهِ عَلَى قَوْمٍ اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ.

Translation: O Allah, do not make my grave an idol worshipped; severe is Allah's anger on those who make graves of Prophets places of prayer.

So Muslims should consider and reflect whether praying by graves is not worship of the grave or tomb? If it is not, then why is such unlawful veneration done that the grave becomes like an idol to people? Astonishingly, such acts with Prophets' graves cause Allah ﷻ's wrath, so how is the gathering at Mullah Omar's grave, where people pray, give vows and supplications, not under this threat?

How is it not a cause for Allah ﷻ's wrath?

If this is

the case for Prophets' graves, Allah ﷻ becomes angry and the Prophet ﷺ warned about it, but for Mullah Omar's grave there is no problem?

Similarly, for building and repairing Imam Bukhari's grave by transporting marble from one country to another at such great expense, will this not be under the Prophet's ﷺ warning? Will it not cause Allah ﷻ's anger? Is not this action legally prohibited?

If today the Taliban deny this and consider it bad that they be accused of grave worship, their predecessors who were polytheists also denied it.



Allah says about their denial in Surah Az-Zumar (39:3):

أَلَا لِلَّهِ الدِّينُ الْخَالِصُ ۚ وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ إِنَّ اللَّهَ يَحْكُمُ بَيْنَهُمْ فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ ۚ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ كَاذِبٌ كَفَّارٌ.

Translation: Indeed, sincere devotion is due only to Allah. As for those who take other lords besides Him, saying, “We worship them only so they may bring us closer to Allah,” surely Allah will judge between all1 regarding what they differed about. Allah certainly does not guide whoever persists in lying and disbelief.



So, brothers, see how Allah ﷻ calls these unlawful intermediaries and their baseless veneration as worship, even though they say they do not worship them, but Allah ﷻ regards their prohibited veneration as worship.

So today if one looks at the 'Taliban militias' unlawful veneration and baseless devotions performed at Imam Bukhari's shrine in such ceremonies, this is exactly like the actions of the people of Nuh's (PBUH) disbelieving nation who worshipped their idols of leaders.

On the other hand, in the Islamic sharia sent by Allah ﷻ, there is no proof for reciting Quran over the dead and graves; according to the fatwas of the scholars of the Ummah, this is an innovation and unlawful. Although they claim the Hanafi madhhab, Imam Abu Hanifa (PBUH) considered reciting Quran by graves disliked (Makruh) as stated in Fiqh al-Sunnah 1/559.

Also, as mentioned before, the Prophet

ﷺ forbade building on graves, plastering them, and writing on them [Sahih Muslim, Book of Funerals].

But the Taliban polytheists do not care about this prohibition, rather they do the opposite in practice

(إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ).

The Prophet ﷺ warned of the anger of Allah ﷻ upon whoever makes an idol from a grave.

The Prophet ﷺ called the making of worship places at graves a Jewish and Christian practice and warned of destruction because of it [Muwatta Imam Malik hadith 1588 and Sahih Bukhari hadith 421].

The Prophet ﷺ cursed those who build places of worship on graves [Sahih Bukhari hadith 1250].





But the Taliban have no fear of this curse and oppose the Prophet ﷺ guidance regarding graves and shrines, though such unlawful acts cause Allah ﷻ's curse.

Authentic narrations from Sahih books exist on this topic, but Taliban have no fear of the curse. The Prophet ﷺ sent companions to demolish lofty graves and statues, then the companions sent their followers for this task, as narrated by Muslim from Ali [Sahih Muslim, Book of Funerals, hadith 1615].

But regrettably, today the so called Islamic Emirate itself builds lofty graves and protects statues, considering them assets of the country.

It is also necessary to note that the militias who go from Afghanistan to Uzbekistan in convoys and disturbances to venerate Imam Bukhari's (PBUH) grave, according to their Deobandi distorted beliefs, reject many hadiths attributed to Imam Bukhari

and oppose many beliefs of him and other scholars, giving various excuses such as rejecting ahad (single) reports, contradictions with Quran, opposition to Hanafi fiqh, claims of abrogation, etc., for which many examples can be provided if needed.

Yet on the other hand, they venerate the grave, hold devotions by it, and carry out repair work, proving they do not love or respect Imam Bukhari (PBUH) but rather love stone and idol worship and justify their love for Imam Bukhari's grave to attract people's attention, even though this respect of graves is forbidden as explained. In summary, many narrations strictly forbid such acts. The Prophet ﷺ did not allow his grave to be exposed so that it would not become a place of worship and festivities. During his lifetime, the Prophet ﷺ strongly forbade such acts to deter people from what Jews and Christians did with their Prophets' graves [Sahih Bukhari, Kitab al-Maghazi, hadith 4114].



Yet, despite all this, these superstitious and nationalist militias filled trucks with marble, expanded their bellies, blackened their eyes, filled their pockets with unlawful taxes from the people, formed convoys of golden cars and guard caravans, and traveled with the intention of reward to the shrine of Imam Bukhari, to lay marble on his grave and build a structure there in Uzbekistan. Still they claim to be mujahideen, sheikhs, and muhaddithin! This is very strange.

In any case, when the ISI and CIA put glasses on the eyes of the militias, they think everyone else also wears those glasses and view every issue through their lens and perspective,

but this is never so. Now is the era when all people measure every act by the clear rulings of Islam, and the militias will never have the ability to change, alter, or hide clear and explicit texts of Islamic sharia.

Therefore, we ask people to refer to the Islamic State's announcements for legal rulings on every act of the militias and see and hear to what extent the Taliban have reached in enmity against Islam and Muslims.

Hence, it is necessary for all of you to join the mujahideen of the Islamic State for the destruction of these proxy and superstitious militias or to help the mujahideen in whatever way you can.





MEMORIES OF A MUJAHID FROM THE BLOODY BATTLE OF

MOSUL



MEMORIES OF A MUJAHID FROM THE BLOODY BATTLE OF MOSUL

When the sweetness of faith becomes ingrained in hearts:

Only a few meters from our ribat line, the enemy is present. Between us and them is just a road on which a large crater has formed from the bombing of American B-52 aircraft flying from bases in the Arabian Peninsula. This is the situation in most neighborhoods of old Mosul, because the foolish plan of the Crusaders and their tails was that in this way they would prevent istishhadiyeen from reaching the gatherings of the apostates and their positions. But their scheme turned against them as destruction, for because of these

craters even their vehicles failed to cross, and they had no option left but to carry out intense aerial bombardment to provide covering fire for their soldiers and open their path, burning every still and moving thing and turning a wide area into a wasteland, so that their soldiers, crushed by wounds, could advance a few meters.

Returning again to the front line, where the mujahideen are being divided into different groups so that they can lie in ambush at different places along the entire front — in rubble of buildings and in trenches. Each group includes skilled snipers who, with





night-vision binoculars, take turns lying in wait for the impure Rafidah.

This is a difficult and dangerous duty, requiring constant attention, sleepless eyes, and bodily strength.

I approached one of the brothers whose shining, radiant face and the splint on his broken hand drew me toward him. I tried to begin a conversation with him, but feared that my talk might distract him from his prey, so I sat near him and began to observe enemy movement.

The state of silence was broken by the sounds of several explosions, one of which was the sound of a white phosphorus bomb that exploded very close to us, from which there now came a painfully strong

smell. So I took out a piece of cloth I had kept for such situations so I could breathe through it.

But Allah ﷻ turned this smoke away from us toward the apostates — and to Allah ﷻ belongs all praise.

However, because of the smoke rising from the rubble of a building destroyed near us, the view ahead was completely obscured. When the dust cleared, that sniper came toward me smiling, now looking for a new place to lie in wait for the enemy. He said: “By Allah ﷻ’s permission, this smoke that entered your nose and mine — or any of the mujahideen who smelled it — will never be gathered together with the smoke of jahannam, because the Prophet ﷺ said: The dust in the path of Allah ﷻ and the



smoke of jahannam will never be gathered in the stomach of a believer [narrated by al-Bukhari in al-Adab al-Mufrad and others].” Then the brother said: “Do you know that in my life I used to hate the smell of smoke more than anything — but now I like it!” His words reminded me of the saying of Bilal (PBUH) when he was asked: “O Bilal! How did you have patience?” (meaning, how did you endure the torture of the polytheists in the hot land of Makkah?) He said: “I mixed the sweetness of faith into the bitterness of torture, and the sweetness of faith overcame the pain of torture — thus I was able to endure!” So I said to myself: Glory be to Allah, how true are the words of our Prophet ﷺ when he said: “The sweetness of faith — whoever tastes it will never return to disbelief after it” [narrated by al-Nasā’i

and Ahmad]. And I saw that this brother — by Allah ﷻ — his heart had tasted the sweetness of faith, so the hardship of ribat, the smell of smoke, the sound of explosions, and the sight of the corpses of the apostates lying nearby — all of that had become for him something beloved, because it was mixed with the sweetness of faith, the joy of jihad, and the hope of meeting Allah ﷻ with a heart clean from the filth of shirk and hypocrisy.

And it is from the mercy of Allah ﷻ that when He grants the sweetness of faith to His slave, He makes hardships light for him, He makes him love the actions that draw him near to Him, even if they are hard on the soul and body.

After some time, we saw movement from



the enemy side. One of the apostates tried to cross the road quickly, taking advantage of a moment when the firing had stopped. But the watchful eye of the sniper brother — may Allah ﷻ protect him — caught sight of him, and he took aim with great calmness, as if the matter did not require haste, and with one precise shot he dropped him, falling on his face, his filthy weapon beside him.

The brothers exchanged takbirs, and I saw joy on their faces — not joy at killing a soul, but joy at breaking the pride of the apostates, lowering their heads, and protecting the Muslims behind them from the evil of that filthy one.

Moments later, the sounds of enemy bombardment increased again. Their mortars and artillery shells began to rain

down randomly, and the roar of their warplanes shook the place. The sky was filled with the sound of their drones, which never leave the air day or night.

But despite all of that, the brothers remained in their positions, not moving except to take a better shooting position or to avoid being targeted by a sniper. The calmness of the mujahideen in such situations is something that amazes anyone who sees it for the first time — a calmness that can only come from hearts attached to Allah ﷻ, relying on Him, and certain that nothing will happen to them except what Allah ﷻ has decreed. One of the brothers said to me: “Do you know, brother, that in these moments when the enemy’s fire is at its most intense — I feel the most tranquility? Because I remember the words of Allah ﷻ:



قُلْ لَنْ يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا هُوَ مَوْلَانَا وَعَلَى اللَّهِ
فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ.

Translation: Say, 'Nothing will ever befall us except what Allah has written for us; He is our Protector.' And upon Allah let the believers rely. [Surat al-Tawbah: 51].

That day ended, and the night came with its coldness and darkness, except for the light of the moon which illuminated parts of the rubble and the broken walls. In such nights, the mujahideen move more freely, taking advantage of the darkness to carry out raids, plant explosives, or change positions without being easily spotted by the drones.

The commander called a number of brothers for a special mission in the enemy's

direction. I was allowed to accompany them so I could record what I saw and later convey it to the brothers in the media department.

We moved quietly, each of us carrying his weapon and a small amount of ammunition, because too much weight slows movement. The streets were narrow, filled with debris and holes, and the smell of dust and gunpowder mixed in the air. Every few meters, we would stop and listen — because in the old city of Mosul, the enemy could be hiding just a few walls away.

We reached a ruined building close to the enemy's line. There, one of the brothers began preparing an explosive device, attaching it to a wire that would be extended to a safe distance. His hands worked with



speed and precision, even though the moonlight was faint. Another brother stood guard, scanning the road ahead with night-vision binoculars, ready to open fire at the first sign of movement.

Suddenly, faint voices were heard from the enemy side — probably Rafidah soldiers changing guard. The guard brother gave a signal for everyone to freeze. We stayed completely still for what felt like a long time, until the voices faded away. Then the work continued.

After finishing the preparation, we retreated slowly, step by step, making sure not to step on broken glass or metal that could make noise. When we reached a safe distance, the commander gave the signal. The wire was pulled — and a powerful explosion shook the place, lighting up the

night for a brief moment and sending a column of dust into the air.

The brothers smiled and quietly praised Allah ﷻ, then quickly took new positions in case the enemy tried to respond. Within minutes, the sound of chaotic shouting came from the Rafidah side, followed by heavy random fire in all directions. But none of us were harmed — Allah ﷻ had protected us. We returned to our main position before dawn, tired but filled with a sense of accomplishment. The brothers sat together, sharing some dates and water before Fajr prayer. One of them said, smiling: “By Allah ﷻ, these moments — even if they are filled with danger — are sweeter to me than the comforts of my old life, because now I know that I am in a place Allah ﷻ loves, defending the Muslims and fighting His enemies.

After Fajr prayer, the brothers rested for a short time. Some slept with their rifles beside them, others stayed awake to keep watch. I sat alone, looking at the sky as it began to brighten. The thought came to me: how short is this worldly life, and how quickly it ends — as if it is just a breath between two pauses.

I remembered the faces of brothers who were with us in past days but are now under the earth, their souls having flown to their Lord — we hope as martyrs — leaving behind the noise of this world and its trials. By Allah ﷻ, I envied them, for they had reached the goal we all seek, while we remain behind, walking the path, not knowing if we will reach it or if our sins will prevent us.

One of the older brothers once told me:

“Do not think that death will wait for you to complete your preparations. It can come suddenly, while you are eating, or talking, or even laughing. So keep your heart ready at all times, and keep your deeds sincere for Allah ﷻ, so that when it comes, you meet Him while He is pleased with you.”
I also remembered the words of Allah ﷻ:

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَإِنَّمَا تُوَفَّوْنَ أَجُورَكُمْ يَوْمَ الْقِيَمَةِ
فَمَنْ زُحِرَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ وَمَا الْحَيَاةُ
الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ.

Translation: Every soul will taste death. And you will only receive your full reward on the Day of Judgment. Whoever is spared from the Fire and is admitted into Paradise will indeed triumph, whereas the life of this world is no more than the delusion of enjoyment. [Surat Āl Imrān: 185]



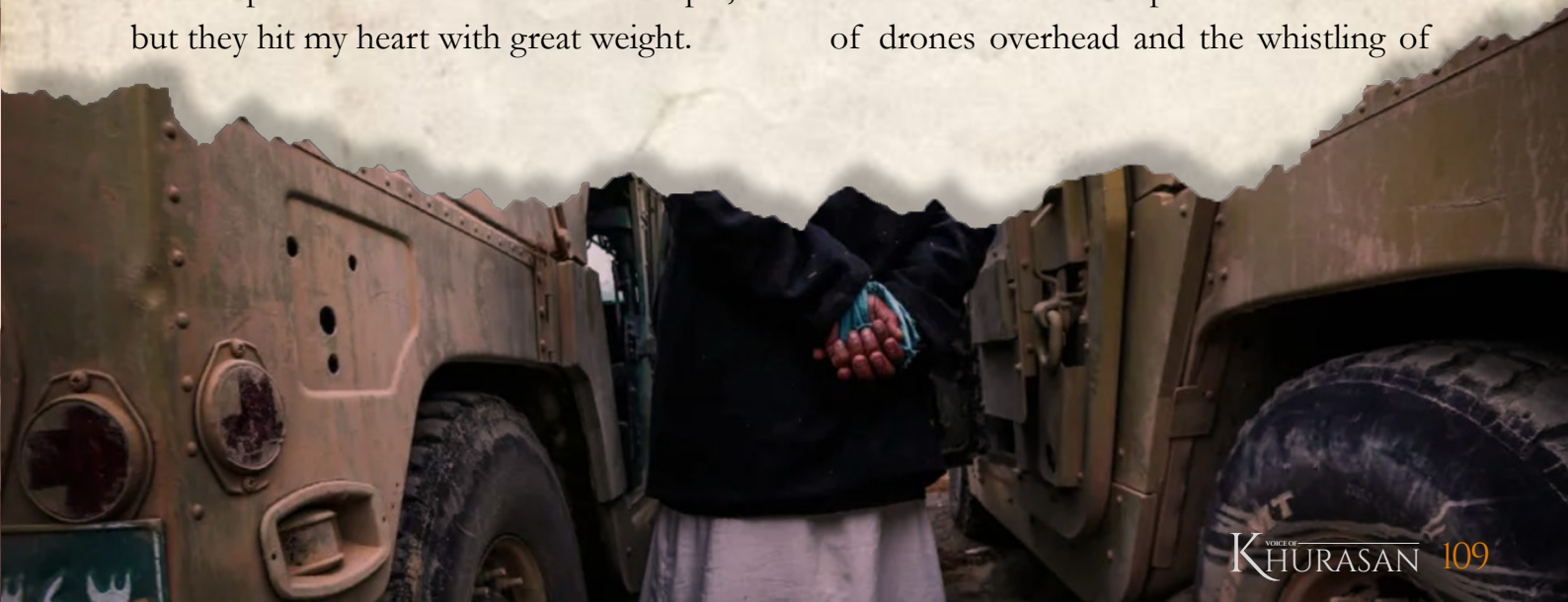
When I thought about these meanings, the noise of the distant battle seemed small, and the danger of death seemed lighter, because death is not the end — it is just the door to the Hereafter.

Later that day, the call came for another mission. Without hesitation, the brothers began preparing. I noticed that none of them spoke about whether they would return alive — their concern was only about whether they would do their task well and fulfill their trust.

One of the younger brothers, who had only joined the ribat a few days earlier, turned to me and said: “Brother, if Allah honors me with martyrdom today, tell my mother not to cry for me. Tell her to thank Allah that He accepted me.” His words were simple, but they hit my heart with great weight.

The sun was high, and the heat unbearable as the mujahideen prepared to advance toward the enemy-held district. The enemy had fortified their positions with barricades and trenches, expecting a direct assault. Our commanders gathered the brothers for a final briefing, emphasizing coordination and caution. As we moved forward, heavy gunfire erupted from all sides. Bullets tore through the air, and explosions shook the ground beneath our feet. Despite the chaos, the brothers pushed ahead with determination, shouting “Allahu Akbar!” to bolster each other’s spirits.

Suddenly, a mortar shell landed near our group, throwing dust and debris everywhere. Some brothers were injured, but they continued fighting, treating their wounds later when possible. The roar of drones overhead and the whistling of



incoming rockets filled the air, making it hard to hear commands.

One courageous brother took position atop a ruined wall, expertly picking off enemy combatants with his sniper rifle. His calm and precise shots saved many lives and broke enemy morale.

Amid the battle, the call came that a fellow brother had fallen. The mood briefly shifted to sorrow, but then steeled into renewed resolve. Another brother stepped forward, taking up the fallen brother's weapon and vowing to continue the fight.

Hours passed like this — back and forth, gains and losses — until finally, the enemy's defenses began to crumble. Exhausted but victorious, the brothers gathered to secure

the area and tend to the wounded.

The cost was high. Many brave souls had made the ultimate sacrifice, but their sacrifices paved the way for future victories and the liberation of their land.

The deaths of these brothers were not in vain. Their blood watered the soil of their homeland, making it fertile for freedom and justice to grow. Each martyr is a shining star in the sky of faith, illuminating the path for those who follow.

The brothers often spoke of martyrdom not as a tragedy, but as an honor and a gateway to eternal bliss. They reminded one another of the Prophet's ﷺ words: "The smell of the martyr is that of musk, and he is in the shade of the Throne on



the Day when there is no shade but His.

I saw how their courage was fueled by this hope and conviction — a certainty that this life is temporary and the next is forever. They bore hardship and faced death without fear because their hearts were anchored in faith.

Even after losing comrades, the spirit of the group remained unbroken. Stories of the fallen were recounted often, not to mourn endlessly but to inspire steadfastness and unity.

A brother once told me: “When I think of the martyrs, I feel their presence beside me. Their sacrifices give me strength to continue. We carry their legacy in our hearts.”

Their legacy is not only in the battles

fought but in the lives they touched — families, communities, and the Ummah as a whole. They embodied the true meaning of sacrifice for the sake of Allah ﷻ. May Allah ﷻ accept them all, forgive their sins, and grant them the highest ranks in Paradise. And may He grant those who remain the strength to continue their path with patience and perseverance until victory is achieved.

Among these brave souls was a doctor who dedicated his life to healing the wounded on the battlefield. Despite repeated injuries, he refused to leave the front lines. His compassion and resilience were a beacon of hope for all.

His wife, also a doctor, stood by him steadfastly, sharing the same commitment.

Together, they treated countless brothers until the enemy's bombardment reduced their medical complex to rubble.

Their sacrifice and steadfastness exemplified the true spirit of service and faith. When the complex was attacked, they refused to evacuate, knowing that abandoning the wounded was not an option.

Such dedication moved all who witnessed it. Their names will forever be remembered among the heroes who placed the welfare of others above their own safety.

The doctor's name was Abdullah, and his wife's name was also mentioned with great respect. When the enemy intensified their bombing campaign, targeting the medical complex's operation rooms, many brothers

were trapped under the rubble.

Despite the imminent danger, the medical staff continued their work, pulling wounded comrades from debris and providing care. They knew the risks, but their faith and dedication gave them strength.

When the building finally collapsed, many of these brothers became martyrs, sacrificing their lives in service to others. The community mourned them deeply, knowing that their legacy of courage and compassion would inspire generations. Their story spread among the mujahideen, serving as a powerful reminder of the meaning of true sacrifice in the path of Allah ﷻ.

May Allah ﷻ shower His mercy upon them, accept their deeds, and unite them



with the righteous in Paradise.

After the fall of the medical complex, the brothers regrouped and prepared for the next phase of the battle. Spirits were heavy but unyielding. They knew that victory required patience, sacrifice, and unwavering faith.

A brother named Abu Ubaidah, known for his technical skills and cheerful demeanor, returned from a brief rest to join the fight once more. Despite the exhaustion and dangers, he greeted everyone with a smile, lifting the morale of those around him.

During an intense encounter, Abu Ubaidah faced an enemy bulldozer advancing toward their position. Requesting a rocket launcher, he fired and successfully disabled the vehicle, forcing the enemy to retreat. Later, as the battle raged on, he engaged an

Abrams tank, risking his life to destroy it. Though gravely wounded and trapped in rubble, his bravery remained unquestioned until his final breath.

His sacrifice epitomized the courage and dedication of the mujahideen, inspiring all who knew him to press forward despite the hardships. Among the many stories of courage was that of a young sniper from the Caribbean islands. He had studied the Quran deeply, especially the verses commanding jihad, and upon hearing the call of the Islamic State, he traveled quickly to join the cause.

Despite his youth, he showed remarkable bravery and skill on the battlefield. When asked what he desired most, he replied, "Nothing but Paradise." His determination to attain martyrdom was evident to all.

He fought alongside seasoned brothers, learning from them and inspiring them in turn. His unwavering faith and hope for the Hereafter gave him strength in the darkest moments.

Another story was of a disabled brother from a village near Mosul who, despite a severe leg injury sustained in battle, continued to fight on the front lines. His resilience and steadfastness were a testament to the strength of the believers. He came from a family wholly dedicated to the cause, with his father, uncles, and grandfather all having joined the Islamic State, many of whom had been martyred. This brother studied up to the fifth grade and excelled in his education before joining the fight. His father's dream had been for him to become a doctor, but destiny had different plans.

After the fall of Mosul, his father and uncle were both martyred on the same day in Al-Zanjili. The entire family had committed

themselves to the cause, many falling as martyrs in the path of Allah ﷻ.

When asked if he felt pain from his wounds, he replied that only when putting weight on his injured leg did the pain arise. Despite his injury, he was among the fiercest fighters, always at the forefront of attacks, never sitting still. He constantly monitored enemy movements and sought suitable positions to ambush targets.

Finding suitable ambush points became increasingly difficult because the enemy had developed a habit of immediately bombing any location from which fire was directed. This forced the mujahideen to be

constantly mobile and strategic.

However, this tactic also forced the enemy and their allies, the Rafidah, to spend enormous amounts of ammunition and resources, which was an unintended advantage.

Thus, the front lines became fortified with piles of stones and makeshift posts, which the mujahideen turned into strongholds through their steadfastness and defense.

When the brother returned from scouting for ambush spots, he mentioned finding some expired sweets and bottles of mineral water. Despite their expiration, he ate the sweets, joking that it felt as fresh as roasted bird meat.

This sweetness was likened to the sweetness of faith mentioned by Abu Sufyan when

discussing the followers of the Prophet ﷺ. When Heraclius asked if anyone rejected Islam after entering it, Abu Sufyan replied no, explaining that faith combined with heart's openness is irresistible.

In the same area, I met a sniper brother from the Caribbean islands. While speaking English with another foreign brother, the sniper approached after overhearing our conversation.

He asked if we needed a skilled sniper at that location. I told him to send one immediately.

He then sent his biological brother and his stepson Abu Dharr al-Bosni, a 15-year-old youth from Bosnia-Herzegovina, who was also a mujahid.

His brother and I engaged in conversation.



When I asked how he came to join and reach the Islamic State, he said:

“I read about jihad in the Quran and reflected upon its verses, like Allah ﷻ’s command:

أَنْفِرُوا خِفَافًا وَثِقَالًا وَجَاهِدُوا بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ فِي سَبِيلِ
 اللَّهِ ذَلِكُمْ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ.

Translation: ‘O believers! March forth whether it is easy or difficult for you, and strive with your wealth and your lives in the cause of Allah. That is best for you, if only you knew. [Surah At-Tawbah: 41]. So, I began seeking the path to join jihad. When the Islamic State was declared, my brother and I hurried to come here. Allah ﷻ made the path easy for us.”

All praise and thanks belong to Him alone. I joked with him saying, “By Allah ﷻ’s permission, we will return victorious from

the Caribbean islands, eating fish, coconuts, and bananas.”

He replied, “Absolutely not; I want nothing but Paradise!”

His words made me smile and reminded me of the two good things—martyrdom and victory—and how he preferred martyrdom while I was thinking of victory. Warriors of various groups in the battlefields.

A voice on the wireless set shouted that the enemy’s rapid reaction force had entered a building that had already been heavily bombed.

A brother named Abu Musab al-Sawari, responsible for delivering weapons and supplies to the fronts, immediately said,



“Prepare four brothers; I will take them with me to attack, and, by Allah ﷻ’s permission, I will charge at the apostates because they are like Rafidi women and unfit for fighting.”

I was amazed by this brother’s courage and bravery.

Then another brother named Abu Yaqub told him, “Brother, wait a little until I prepare some brothers and bring them to you.”

Abu Musab sensed hesitation from Abu Yaqub and spoke harshly to him.

Abu Yaqub replied, “Brother! By Allah ﷻ, I am at the front of the assault mujahideen and will attack with them, but I am just

waiting a bit until they come closer to me.” A few minutes later, shouting ‘Takbir,’ these horsemen gathered and advanced toward the enemy, saying, “Brothers, advance; this is surely one of the two good things!”

They cut through the path toward the building where now an Abrams tank and a Humvee had arrived, and the enemy, after days of fighting and continuously clearing the way with bulldozers, had reached this building, as all roads were badly damaged. After some time, Abu Musab returned with minor wounds from aerial bombing, accompanied by other brothers who had completed the mission — except for the brave horseman named Abu Yaqub.

We heard on the wireless set from his comrades that “Abu Yaqub has gone to his



final resting place.”

By Allah ﷻ's oath! He escaped the world's hardships and sufferings, and we believe he now flies freely in the body of a bird in Paradise, wherever he wishes!

It is not surprising that such horsemen advance to attack, strive to reach death first, and make life difficult for the infidels, while the leadership of these mujahideen is always in the front line.

This emir, despite his old age, whenever he hears the call of battle, immediately rushes toward war and seeks death where it is most likely to come.

This emir long insisted on being allowed to perform a martyrdom operation, but his

commanders continuously forbade him.

This brother is often seen on the front lines, monitoring enemy movements, organizing the mujahideen groups, and participating in attacks himself.

Such a mujahid's courage and morale must be very high when he sees his leader in such a state...

No doubt, he considers his own life insignificant and strives to emulate his leader's example and actions.

Ibn Mubarak (PBUH) used to say: “When I look at the face of Fudail bin Iyad, I consider myself insignificant.”

You might ask: Who are these mujahideen? Which unit do they belong to? And how were they trained?



So, I will tell you this simple truth: These brave horsemen belong to the “Health Department,” who have dismantled the alphabets of military sciences (meaning those who had little to no military training showed such courage in the battlefield that traditional military principles became meaningless).

These are the extraordinary people who not only treated the wounds of the mujahideen but also cared wholeheartedly for the wounds of the subjects of the Commander of the Faithful (May Allah accept him and reward him).

When the enemy attacked Dar al-Islam, medical work became only a part of their achievements and services.
If I were to write a book about them, even

that would not suffice to do justice to their efforts.

Here, you will find brothers who have been wounded multiple times, but they ignore their wounds and return to their posts to care for the injured, like Doctor Omar Kassar.

In the battles of Ramadi Island, his leg was broken, and he came to Mosul for treatment.

He underwent several surgeries, but his leg never fully healed.

Therefore, the brothers advised him to leave the city before the siege, but he and his wife, who was also a doctor and the sister of Sheikh Hudhayfah Batavi, insisted



on staying in the city and refused to leave until they attained one of the two good things.

Both of them showed great courage and bravery in treating the wounded.

When the enemy reached near the medical complex and the battles started at its edge, they still refused to leave, as did the rest of the medical staff, who also rejected evacuation, until all were martyred in the heavy bombing that turned the medical complex into a pile of rubble.

We believe that Allah will hold them accountable, and He alone is the Reckoner. These were honorable and brave people who sought martyrdom in Allah ﷻ's way rather than degrees and positions.

The assault doctor... The Amir of the Health Department

It was a quiet day in our district because the fear and terror of a blessed battle that took place in another area were still gripping the minds of the apostates.

For this reason, we sat peacefully for iftar, which consisted of some dates and a little lentil.

Our guest today was the Amir of the Health Department, whose kunya was Doctor Abdullah.

After iftar, Doctor Sahib straightened up to rest a little, as he mostly spent his time on visits to medical units.

Mostly, a twenty-year-old young man



named Yahya accompanied him, who had not yet completed his medical college education.

Yahya was always busy serving the brothers. Whenever I saw him, he was either feeding the brothers or fulfilling their other needs. I never saw him sitting or resting except when all the brothers were asleep.

Also, I found him very modest. Whenever I saw him, I thought: "I suspect this brother is among the people of Paradise, so what is he doing here among us?"

Sheikh Abdullah called him and said: "Examine my leg, why is the pain increasing?"

Then he sighed deeply and said: "Revelation

began to descend upon the Prophet ﷺ at the age of 40, and you endured the hardships and difficulties on the path of Da'wah. You remained busy for 23 years in Da'wah and Jihad. And here I am, my age just over 40, yet even one day of patience feels difficult. So, O Lord! Have mercy on us due to our weakness."

Signs of fatigue and weakness were evident on the Sheikh's face, which temporarily dimmed his dignity and majesty.

Yahya pressed the Sheikh's calf, causing him some pain.

I joked with him, saying: "Old age is not a defect!"

He laughed and replied: "Yes, you are right,



it is no flaw or defect!”

The Sheikh was the embodiment of humility and modesty.

Then he began to say something else, but I could not hear because the approaching bombing noise drowned out his voice.

After the bombing, the Sheikh said: “America is indeed the Pharaoh of this era. Just consider that they targeted the second operating room of the medical complex, which was a four-story building, and turned it into a pile of rubble, even though everyone knew that doctors were inside, treating those wounded by America and its allies’ bombing. All this happened because they were not satisfied with bombing only women, children, and the elderly to kill and injure them; instead, they pursued the wounded to their last refuge—the

operating room—and destroyed it, so not only the wounded but also their doctors were eliminated. The real reason behind all this is their intense enmity toward tawhid (monotheism), and their boiling desire to massacre Muslims. In comparison, our doctors, their assistants, and medical students are at the peak of courage and bravery.”

When the first bombing hit the operating room, those who survived immediately rushed to rescue those trapped under the rubble—even though they knew well that planes would return to bomb again and try to target them as well. This happened repeatedly three times: planes bombed, and each time the survivors moved forward to try to rescue brothers trapped beneath the rubble.



These brothers truly deserve pride. When my conversation with them ended, my heart was overwhelmed with sorrow and destruction because I suddenly received the news that my close friend Doctor Abu Al-Iman Al-Baghdadi, whose smile was always unique and soul-soothing, had also fulfilled his heart's desire in that same bombing.

A few days later, I also learned that the Amir of the Health Department, Doctor Abdullah, had set off on his final journey after attacking the enemies of Allah ﷻ in the Al-Shifa neighborhood.

May Allah ﷻ accept them, and gather them with their spouses in Paradise — his wife had been martyred on the same day in the old city by a mortar shell, the same day

her husband was killed in Allah ﷻ's path.

We hold the same belief about them, and Allah ﷻ is the Reckoner.

How fortunate you are, O horsemen of the Health Department!

And congratulations to the Amir al-Mu'minin on the presence of such leaders! All the commanders of the Health Department were martyred in the path of Allah ﷻ within two days.

First, the deputy Amir, Doctor Khalid Qardash, was wounded and martyred while fighting on the front line of the medical complex.

After him, the brave horseman Doctor



Qutaibah, and then our Sheikh Doctor Abdullah were martyred.

We hold this same belief about them, and Allah alone is their Reckoner.

These people do not turn their faces away until they are martyred.

In the morning, a caller reported that some enemy movements were taking place.

As we were preparing to go outside, brother Abu Ubaidah came to us.

He was a technical worker and a cheerful-faced mujahid.

When the breeze touched his face, he smiled.

He had just returned from a day off, so his clothes were clean and his hair neat, whereas the mujahideen in the ribat had dusty and disheveled hair due to lack of water and their busy engagement in the ribat.

I asked him if he had said goodbye to his family, and he said: "Yes, I told them this might be our last meeting."

Before he went on leave, I advised him to say farewell to his family and tell them, "I may not return."

He laughed heartily and agreed with me.

Suddenly, a warning came that a bulldozer had come right in front of you; confront it. Abu Ubaidah called me and said: "Give me a bazooka rocket launcher so I can take it out."





I gave him a bazooka, and he fired at the bulldozer, after which the apostates turned their backs and fled.

A few minutes later, he called me again and said: “The apostates (murtads) have brought their idol (tank) Abrams; give me another bazooka so I can fire a rocket at it by Allah ﷻ’s permission.”

I allowed him and handed over another bazooka, advising him to take some safety precautions because the enemy had sent the Abrams tank to target the place where the first rocket was fired.

I changed my position, and that brother waited for the right moment to target that idol.

I called him by his childhood name: “Hey so-and-so, throw a hand grenade at it, brother throw a hand grenade!”

This was a prearranged code between us that we had to be so close to the enemy that our hand grenades could reach them with very little chance of return.

He laughed and said, “By Allah ﷻ’s permission, with the bazooka.”

Moments later, the place echoed with dust, smoke, explosions, and gunfire. We ran toward our brother but found him taking his last breaths between rubble and fire.

His face was covered with dirt; one leg was cut off while the other was broken.



We carried him out, hoping to save him, but death was closer to him.

We felt no sorrow for him because he did not flee in fear; rather, he bravely faced the tank with an open chest.

This is our belief about him, and Allah ﷻ alone is his Reckoner.

We did not bother to dust the dirt off his face, because by Allah ﷻ's permission, there are other beings who will dust the dirt from his face.

As narrated in Abdul Razzaq from Abdullah bin Ubayd bin Umar Al-Laithi, he said: "When two armies clash, Allah commands the Houris of Paradise to come down to the Dar al-Salam. If they see someone striving in the vanguard, they

pray, 'O Allah, keep him steadfast.' If he retreats, they turn their faces away. And if someone is killed, they descend and dust the dirt from his face, saying, 'O Allah, bury him in the dirt of the one who buried him, and make him dusty as the one who dirtied him.'"

Due to the intensity of the battles and heavy aerial bombardment, we could not bury him for several days; that brave horseman, laughing and smiling, full of zeal—Abu Ubaidah—had departed.

What you flee from was actually not going to reach you.

When my ribat was complete, another comrade came to take over my responsibility. I picked up my rifle, explosive belt, and





remaining equipment and prepared to leave.

At that moment, the thought occurred that Al-Shifa and Al-Majmu' At-Tibbi areas had lost their original state due to intense bombing and shelling.

No settlement remained intact and safe from destruction.

A fear settled in my heart that I might lose my way.

Moreover, drone planes never disappeared even for a moment from the sky; perhaps they were watching me.

I asked a newly arrived brother at our front for guidance.

He told me a route, but most of that route passed under the open sky.

No roof, no walls to protect, except Allah ﷻ, who watches over the mujahideen and shields them from the eyes of the crusaders and apostates.

I passed by the hospital emergency room. There were swollen corpses lying there, people who doctors reached after they had died.

Rivers of blood were flowing everywhere; on every bed, a corpse lay.

There, openly visible was the crime committed by the crusaders and their apostate helpers on Dar al-Islam.

Near the hospital exit door, a doctor's uniform was lying, soaked first with the





blood of the wounded and then with his own blood.

I quickly left that area, praying to Allah ﷻ for the acceptance of the martyrs.

I reached a place considered the first path to the next stage.

There I found a little water, took ablution, and changed the clothes whose color had changed.

At the condition of those clothes, Sheikh Abdullah (PBUH) came to my mind, when he told his young companion Yahya: “So-and-so! Because of the dust, you look like a cement pillar!”

I decided to rest a while before entering

the next stage because lack of sleep and rest had exhausted my body.

This place was dangerous because it was very close to the enemy’s fronts.

But I relied on Allah ﷻ, tied the explosive belt, took my weapon, and fell into the sea of sleep for a while.

The sleep was complete amidst the sounds of war and explosions.

I panicked that I might have been besieged and quickly left that place.

Then I went to another place to rest briefly. Not much time had passed before five missiles fell on the same area.

It and its surrounding settlements turned into piles of rubble.



My few comrades and I escaped.

Praise be to Allah, for Allah Almighty kept us safe.

At that moment, the reality dawned on me: “What you flee from was actually not going to reach you.”

I was waiting for a guide to come and take me to the next stage.

Meanwhile, a brother came in and reported: “The brother who used to lead the mujahideen, after delivering one group, was returning to the other group when they were bombed. May Allah accept him.”

I asked for more details, and they said:

“On the way back, a spy plane targeted them.

Severe bleeding occurred, and we could not provide them medical aid.

But their last words were:

‘O Allah, Paradise! O Allah, accept me among the martyrs! O Allah, what comes cannot be avoided.’”

Dying in the path of Allah ﷻ, the desire for Paradise, and success in His pleasure is truly a sweet end.



Sha'ban

A Preparation for Ramadan

Ibn Rajab said: "Fasting in Sha'bān is like training for fasting in Ramadan, so that one does not enter the fast of Ramadan with hardship and difficulty. Rather, one has already trained and become accustomed to fasting, and has tasted the sweetness and pleasure of fasting in Sha'bān; thus, he enters the fast of Ramadan with strength and energy." [Laṭā'if al-Ma'ārif]

The Virtue of Fasting in It

ʿĀ'isha رضي الله عنها said: "I never saw the Messenger of Allah ﷺ complete the fast of any month except Ramadan, and I never saw him fast more in any month than he did in Sha'bān." [Agreed upon]

A Month Neglected by People

Usāmah ibn Zayd said: "I said: O Messenger of Allah, I do not see you fasting in any month as much as you fast in Sha'bān." He said: "That is a month people neglect between Rajab and Ramadan. It is a month in which deeds are raised to the Lord of the worlds, and I love that my deeds be raised while I am fasting." [al-Nasāʾi]

Fasting on the Day of Doubt and the Day Before It

Abū Hurayrah رضي الله عنه narrated: The Prophet ﷺ said: "None of you should precede Ramadan by fasting one or two days, unless a man regularly fasts a fast, in which case he may fast that day." [Agreed upon]

The One Hundred Rak'ahs

It is a prayer in which Sūrat al-Ikhlāṣ is recited one thousand times. Ibn al-Qayyim said: "The ḥadīths reported concerning the prayer of the night of mid-Sha'bān are fabricated." Al-Nawawī said regarding it and the Prayer of Ragha'ib: "Both prayers are reprehensible innovations." And many scholars have denounced them.

The Night of Mid-Sha'ba

Specifying the night of mid-Sha'bān with fasting during the day, or prayer, recitation, or celebration, is an innovation introduced into the religion. Al-Qurṭubī said: "There is no authentic ḥadīth regarding the virtue of the night of mid-Sha'bān — neither in its merits nor in its prescribed acts — so attention should not be given to it." [Ahkām al-Qur'ān]

JIHAD WITH WALTH

IN THE PATH OF ALLAH

ALLAH ﷻ SAYS:

«O you who believe! Shall I guide you to a trade that will save you from a painful torment? That you believe in Allâh and His Messenger and that you strive hard and fight in the Cause of Allâh with your wealth and your lives: that will be better for you, if you but know!» [Saff: 10-11]

MESSENGER OF ALLAH ﷺ SAID

«Whoever equips a fighter in the cause of Allah has indeed taken part in the fight himself; and whoever looks after the dependents of a fighter in his absence properly has indeed taken part in the fight himself». [Bukhari]



Wallet Name: Monero (XMR) Account:
45ezvPejNsKYntjhyeb7fbfzi1sxYQozc5Ff-
seh8jPGW4JZQQVXykNTfK5uGFij7H-
p3qPv3T5HCR7F3Fnmz2mzE1aKQwo
Note: There are no spaces between the
characters. You can contact us for informa-
tion about sending money via crypto.



WALLET NAME: MONERO (XMR)
ACCOUNT:

45ezvPejNsKYntjhyeb7fbfzi1sxYQozc5Ff
seh8jPGW4JZQQVXykNTfK5uGFij7Hp3q
Pv3T5HCR7F3Fnmz2mzE1aKQwo



**NOTE: THERE ARE NO SPACES BETWEEN THE CHARACTERS. YOU CAN CONTACT US FOR
INFORMATION ABOUT SENDING MONEY VIA CRYPTO.**